



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

U.S. Bur. of Education · Higher Education in
Poland. 1896

Educ
5244
5

Educ 5244.5

Harvard College
Library



FROM THE LIBRARY OF

Horatio Stevens White

Class of 1873

PROFESSOR OF GERMAN, EMERITUS

Received June 12, 1935

UNITED STATES DEPARTMENT OF
CHAPTER FROM THE DEPARTMENT OF

EDUCATION.

COMMISSIONER OF EDUCATION

ON

RUSSIAN JEWRY IN RUSSIAN POLAND.

RUSSIAN POLAND.

WASHINGTON:
GOVERNMENT PRINTING OFFICE
1896.

Educ 5244.5

Harvard College
Library



FROM THE LIBRARY OF

Horatio Stevens White

Class of 1873

PROFESSOR OF GERMAN, EMERITUS

Received June 12, 1935

0

UNITED STATES BUREAU OF EDUCATION.
CHAPTER FROM THE REPORT OF THE COMMISSIONER OF EDUCATION
FOR 1894-95.

HIGHER EDUCATION

IN

RUSSIAN, AUSTRIAN, AND PRUSSIAN POLAND.

WASHINGTON:
GOVERNMENT PRINTING OFFICE.
1896.

Educ 5244.5

✓

HARVARD COLLEGE LIBRARY
FROM THE LIBRARY OF
PROFESSOR HORATIO STEVENS WHITE
JUNE 12, 1935

6

CHAPTER XV.

HIGHER EDUCATION IN RUSSIAN, AUSTRIAN, AND PRUSSIAN POLAND.

By HERMANN SCHOENFELD, Ph. D., *Professor of Modern Languages and Continental History in the Columbian University, Washington, D. C.*

TOPICAL OUTLINE.—*General summary of education.—Plan and arrangement.—Extent of Poland.—The Poles and the dismemberment.—Language.—Its structure. Sketch of the higher education in Poland during her independence: Ancient foundation of the University of Cracow; its early history.—Polish schools at the time of the Reformation.—Revival of higher education and downfall of Poland. Higher education in Russian Poland: The New University of Warsaw.—Constitution of the University of Warsaw.—Latest statistics of the University of Warsaw.—Report of the rector.—The four faculties.—Institute of veterinary surgery.—University library.—Archives.—Secondary education in Warsaw.—Musical education in Warsaw.—Secondary education in the country at large.—Wilno.—Archives of Wilno. Witebsk. Higher education in Austrian Poland: New University of Cracow.—Imperial Academy of Sciences.—The four faculties.—University library.—State archives.—University of Lemberg.—University library; Ossoliński library; Archives.—Imperial School of Technology in Lemberg; secondary schools.—Secondary schools in Galicia. Education in the ancient Polish provinces of Prussia: Polish origin of the University of Königsberg.—Lyceum Hosianum; secondary schools in Prussia; libraries.—Province of Posen, libraries.*

GENERAL SUMMARY.

The Kingdom, or rather Republic, of Poland¹ (*Rzeczpospolita Polska*) disappeared from the commonwealth of nations, after an existence of eight hundred years, at the end of the last century. The dismemberment of the Republic, which in the sixteenth century was the greatest power of eastern Europe and had for centuries served as a bulwark

¹ "Poland," says Lelewel, one of her greatest historians, "is a veritable and pure Republic, only invested with the forms of a constitutional monarchy." The principal character in the constitution of the Polish Government was a very decided separation between the executive power intrusted to the King, and the legislative power, superior to the former and exercised by the nation, i. e., the representatives of those citizens who alone enjoyed political rights, the nobility and the clergy. These deputies, *nuntii*, about 200 before the partition, and the senators, elected by the King, could assemble either separately or combined, thus forming but one Chamber, the Diet (*Seym*), *generale omnium terrarum conventum*.

against the destructive invasions into Europe of the Mongolian, Tartar, and Turkish hordes,¹ was accomplished by Russia, Austria, and Prussia in three partitions (1772, 1793, 1795). The parts which once constituted the Republic of Poland are still integral parts of the three countries respectively. According to Morfill's words, "Its limbs, although distorted, are still instinct with life;" its language is still spoken by upwards of ten millions; its literature is the oldest Slavonic literature next to Bohemian, and surpasses in importance and scope all the other Slavonic literatures taken together, i. e., Bohemian, Servian, Croatian, Slavonian, Russian, Bulgarian.² Its institutions and laws have perished, some of them fortunately for the broad masses of the Polish people who had nothing but the patrimony of the disinherited, serfdom. Austria at once introduced into Galicia the Austrian civil code; in the Prussian Polish provinces the Prussian Landrecht prevails. Russia alone permitted to the Kingdom (tsarstvo) of Poland a shadow of self-government and many privileges. Alexander I conferred great privileges upon the University of Wilno, confirmed the Lithuanian statutes in the western and southwestern governments and the code of Napoleon in Poland proper from the year 1807. But all this was changed into Russian law by a ukase of June 25, 1840. Yet in spite of the difficulties and restrictions under which the dismembered country labors, there are several very active centers of Polish literature, culture, and education, foremost among them Cracow and Lemberg, thoroughly Polish, excellent universities in Austrian Galicia. The work of the Academy of Cracow, founded in 1872, is of such a high standard of excellence, its editions of the Polish authors of the golden age (1541-1606) are so valuable, the many learned reviews that appear in Polish, equal to the best in other civilized countries, present so much original research and material that it is only a question of time when Polish literature and culture as well as that of the other Slavonic countries will constitute an essential part of instruction in our universities to supplement the Germanic and Romance languages and literatures.

¹ In the reign of Boleslas V (1227-1279) the frightful Mongolian invasion took place (1241). Although gaining a Pyrrhus victory at the battle of Lignica (Liegnitz) in Silesia, they were diverted into Hungary after their force had been broken. Nothing since the battle on the Catalaunian fields can be compared with that carnage. In the fifteenth, sixteenth, and seventeenth centuries, the Poles went forth the champions of Christendom and rolled back the tide of Moslem conquest from Europe. Justly, therefore, Melancthon, speaking on this subject, says: "The magnanimity of this nation is especially displayed in their continual wars against the Tartars for the tranquillity of all Europe. For centuries she has protected Europe against the Tartars and the neighborhood of savage Asia. Let us never forget these obligations to Poland, and let us recollect who are the people, and in what regions of the earth they were made instruments of Providence, and by protecting Europe, enabled her to preserve within her bosom humanity, religion, and those arts and sciences so beneficial to society."

² According to Estreicher (*Bibliographia Polonica*, Cracow, 1870), it represents two-thirds of the entire Slavonic literature.

The University of Warsaw, although Russified to a great extent since the late insurrection, is still rich in national Polish spirit, learning, and culture. The Polish press of Warsaw still turns out many valuable books, magazines, and reviews in all branches of literature and science.

Prussia has best succeeded in Germanizing her Polish possessions, slowly eliminating or weakening the Polish element, "carefully avoiding any of those reprisals which would cause a European scandal." But "*der neue Kurs*," under the enlightened young Emperor William II, has thoroughly reversed the old theory, if not the old practice. Coercion has been reduced to a minimum, yet the German language makes more rapid strides than ever and does not suffer under the fact that Polish is cultivated in family and school, especially in the religious education of the people, who are mostly Roman Catholics. It seems as if the idea had won ground in the highest authoritative circles of Prussia that a people with an almost equally old western civilization, abundantly rich literature, language, and history, can not be weaned and severed from it by persuasion, force or police measures. Thus, while the provinces of Posen, Upper Silesia, and old Prussia have a by far greater German population and more completely Germanized Slavs under the admirable Prussian school system, the educational influence of three years' military training,¹ and the general high standard of Prussia's judiciary and administrative institutions, yet the Polish language and literature are extensively cultivated among the people by the Catholic Church, in the public schools by Polish teachers during the limited time that is allotted to their language, and in the higher schools for their intrinsic value and because it is a fundamental necessity for understanding the historical origin and development of all the provinces between the Elbe, or at least the Oder, and the Vistula. Indeed, the colonization by the German element of all that land is nothing but a protracted struggle, beginning as early as Charlemagne's time and not finished yet by far, to subject, to absorb, or to annihilate the Slavonic, principally Polish, population that has expanded over the territory vacated by the German tribes during the first migrations of peoples. For Leopold von Ranke's statement, "*Es sind zwei Völkerwanderungen, durch die der Umkreis der deutschen Gebiete aus dem inneren Germanien her bestimmt worden: die eine war nach dem Westen, die andere nach dem Osten gerichtet*," is absolutely correct. But while the Germanic tribes had pushed themselves forward toward the west and south in powerful streams and in a comparatively short period of time, the backward

¹ I venture this statement, which may seem paradoxical to those who are wont to consider the German military service as a waste of time and energy, removing hundreds of thousands of men from temporary production. But any military instructor who, like myself, has had an opportunity of observing many Polish recruits who come to the army as alphabets and leave it with a good equipment of German education, an enlarged horizon and excellent training, will surely agree with me.

flood toward the east against the natural course of Slavonic immigration occurred slowly, gradually, through many centuries, often interrupted by long pauses, historically not determined. While during the first migration Teutonic pagans pushed beyond the boundaries of Germania, it was Catholic Christianity, the victorious Roman Church, the monks, who accompanied the progress of the Germans; later on it was the Reformation which led thousands and thousands toward the East. It is, of course, not to be forgotten that a second main incentive was the craving for material wealth and worldly power which made such invasions very bloody, cruel, and unjust, full of epic battles and adventures so graphically described in Mickiewicz's *Konrad Wallenrod*, concerning the struggle between the Lithuanians and the Teutonic knights.

There is no Polish university in these Prussian provinces it is true, but Posen and Bromberg (Bydgoszcz), Danzig and Thorn, even Breslau, the capital of Silesia, and all the Upper Silesian towns, not to speak of its mostly Polish villages, have still very strong Polish traits and traces. The concessions made to Polish education especially and Slavonic languages and literatures generally, the importance attributed to these branches in Prussia appear from the strong Slavonic departments not only at the eastern universities of Breslau and Königsberg, but also at the University of Berlin. It is a very characteristic fact that for the first time, so far as I know, a scholar in Slavonic languages, the famous Wladyslaw Nehring, has become rector magnificus of the University of Breslau (1893-94).

Prof. Karl Brugman, of Leipzig, in *Die Deutschen Universitäten*, edited by W. Lexis, says in regard to Slavonic philology in Germany: "Slavonic philology, that bloomed up in the countries of the Austrian Crown and is about as old as Germanic and Romance philology, can naturally not have such a broad ground in Germany as its sister disciplines. It has at present three full professorships, in Breslau, Leipsic, Berlin, occupied by Nehring, A. Leskien, whose principal merits lie in the domain of Slavonic grammar, and A. Brückner.¹ Besides the great successor of Miklosich (d. 1891), V. Jagić, who, besides an extraordinary many-sidedness in literary production, has done an exceedingly meritorious work in grammar as well as in editing revised texts and investigating topics of literary history, was at the University of Berlin for several years (1874-1880). The latter is the founder of the *Archiv für slav. Philologie* (founded in 1875), the central organ of that science."

As for the important rôle that the Slavonic element has been destined to play in German life, it appears from the history and literature of Germany, which are quite permeated with its influence, German historians never grow tired of showing the contrast of the two national characters; German poets and authors compare and contrast their

¹ In the research of the Baltic-Slavonic languages, the works of Leskien, A. Bezenberger (Gottingue, Königsberg), and A. Brückner (Berlin) are foremost.

traits and peculiarities, their ideals of education and culture. No one has done it better from a German point of view than Gustav Freytag, himself born on the frontier of Upper Silesia and Russian Poland, at Kreuzburg, in his *Soll und Haben*, and especially in his classical historical novels *Die Ahnen* and *Bilder aus der deutschen Vergangenheit*.

PLAN AND ARRANGEMENT.

It is my particular task to give a report on the higher education in the different parts of Poland, and with special reference to the shaping of the methods of instruction and organization on the part of the three Governments, Russia, Austria, and Prussia, with a view to assimilating the Slavonic population to the Government policies, social traditions, and civilization of the three nations respectively.¹

For this undertaking it is necessary, first, to define more accurately the limits of the Kingdom of Poland at the time of her prosperity and of her decadence, while yet independent among the European nations; second, to give a sketch of the development of her educational facilities in the way of higher institutions of learning and universities during the period of her independence. Only from a comparison of her educational conditions while independent can we ascertain and realize her progress or retrogression in higher education after her partition, the changes wrought for good or for evil, the assimilation to or reaction against foreign influences, the transmutation of political and social ideals, the participation of the different classes in an education which is partly not their own, inoculated with ideals conceived by her conquerors in order to bring her children to a gradual mental and intellectual as well as physical subjection.

EXTENT OF POLAND.

At the period of her greatest prosperity under the later Jagiellos, Sigismund I, Sigismund II Augustus (1507–1572), the short interregnum and the brief nominal reign of Henry of Valois (1575), and the valiant Stephen Batory (1576–1586), Poland extended from the Baltic to the Black Sea, touching it at Akerman; from Bohemia, Moravia, Austria proper, Hungary, and the Danubian principalities to Russia beyond the Dnieper. The greatest length of the country from north to south was 713 English miles, and from east to west 693 miles. It embraced an area of about 282,000 English square miles, and this area in 1880 had a population of 24,000,000.

For our investigation, however, which concerns Polish soil and

¹ The present monograph is a summary of a more extensive work on Higher Education in Poland now in course of preparation, and to be published later through the regular channels of trade. The author begs to acknowledge assistance from Senator Michael Kruszk, of Milwaukee, on Galician secondary schools, and receipt of valuable printed material from the pedagogical and geographical societies of Lemberg.

Polish people proper, we must exclude all the country which was not Polish in spirit and nationality, though at certain times it belonged to the republic by conquest. Thus that part of Kijowska which lies beyond the Dnieper, including the famous old city of Kief, one of the cradles of Russia, was ceded by the Crown to the latter country by the treaty of Andruszowo, 1667, and was never gotten back. Kief is consequently a purely Russian university, which will find no place in our treatise on higher education in Poland.¹

Anatole Leroy-Beaulieu, in his unsurpassed work, *The Empire of the Tsars and the Russians*, has best expressed this idea, saying: "Separated from Great Russia at the time of the Tartar invasion, Little Russia was through five centuries subject to Poland and Lithuania, not to much purpose. Only the polished surface—the nobility of Kief, Volhynia, Podolia—became Polonized. It is owing preeminently to the Greek orthodox rite that the bulk of the people, the immense majority of the inhabitants of Kief and Ukraïna, have turned out quite as Russian as the people of Moscow." Leroy-Beaulieu's clever translator, Zénaïde A. Ragozin, shows in a footnote (I, p. 118) that the statistician, Tshubinsky, who has published some very detailed statistical tables on this very subject, has found out that the Poles could not muster 100,000 strong in the above three governments put together. Even making allowance for some exaggeration in the Russian documents, still so much remains that the figure of the genuinely Polish population is extremely low. In those three governments the number of Catholics, among whom there certainly are non-Polonized Little Russians, amounted to scarcely 400,000, or less than a seventh of the entire population (16.94 per cent). In these same three governments the number of Israelites rose to over 750,000. Unfortunately, Mme. Ragozin extends this calculation also to Lithuania and White Russia, i. e., to all the provinces annexed in one of the three divisions of Poland, without any statistical proof.

Smolenska also, with the important city of Smolensk, an object of strife between Lithuania, Poland, on one hand and Russia on the other, was transferred to Russia forever by the treaty of Andruszowo. Nor was Inflancka, or Livonia, with the old Hanseatic city of Riga, though acquired by Poland in 1561, ever Polish in spirit, or sympathy, or civilization.

Poland, in the strict sense of the term, also called the Crown of Poland (Korona), consisting of Great Poland (Wielkopolska) with the principal cities of Posen (Poznań), dating from the earliest period of the Republic, and Warsaw (Warszawa), which became the capital of the country as late as the reign of Sigismund III, and of Little Poland (Małopolska) with the famous old capital Cracow (Kraków), was united with Lithuania (Litwa) by the marriage of Jadwiga, the Polish

¹ We shall, however, learn later that this university, after the suppression of Warsaw, was the greatest resort of Polish students.

queen, with Jagiello, duke of Lithuania (1386); a more complete federation taking place at Lublin in 1569. The capital was Wilno; the official language of the country was White Russian, in which tongue its laws were promulgated. With this union Christianity was introduced. A Polish university was founded at Wilno by Stephen Batory under the care of the Jesuits (1578), which for centuries exercised its Polish and Roman Catholic influence upon the country, until it was suppressed by Emperor Nicholas I (1833) after the outbreak of the Polish insurrection of 1830, and the University of Kharkof founded in its stead.

As to a more accurate division of the *Rzeczpospolita Polska* in Palatinates (*Wojewódstwa*) for administrative and military purposes I may safely refer the reader to Morfill's *Story of Poland* (pp. 1-11), who follows Michael Bobrzyński's "*Dzieje Polski w Zarysie*," Warsaw, 1881, Vol. II, p. 363.

THE POLES AND THE DISMEMBERMENT.

This country was from time immemorial¹ inhabited by Slavonic tribes belonging to the great Indo-European or Aryan family of peoples. The early Slavs are said by the best historians to have been a peaceful agricultural people living under a patriarchal Democratic rule, without priests or kings, but the invasions of Asiatic hordes and the conflicts with the German tribes compelled them to adopt a sort of monarchical government. But the origin of Poland is fabulous;² history but begins with the reign of Mieczyslaw I and the introduction of Christianity in the Latin form under him (965), thus placing Poland at the outset in contrast to Russia, whose civilization was to be Greek in the Byzantine form.

Šafařík finds the first mentioning of this people in the Geography of Ptolemy, who lived in the second century A. D. They are here mentioned under the name of Bulanes. The generally accepted derivation of the name is from pole, field, plain, the country being one vast plain. Nestor, the old Russian chronicler, distinguishes between the Poliane Liakhove on the Vistula and the Poliane Rusove on the Dnieper, the dwellers on the Vistula plains and the dwellers on the Dnieper plains. Röpell, the excellent German historian of Poland,³ has traced the devel-

¹ That is after having branched off from their original Iranian or Indo-European home in Asia, they immigrated into Europe at a period contemporaneous with or rather after the arrival of the Teutonic families. But an autochthonous origin in Europe for the entire Indo-European race has been also maintained by such scholars as Penka and Schrader (*Origines Ariacæ*, Vienna, 1883), *Sprachvergleichung und Urgeschichte* (1885). Morfill has given a very excellent abstract, sifting the frequently conflicting views of the best Slavonic scholars on the Slavonic origin. (See Article "Slavs," *Encycl. Brit.*, Vol. XXII, pp. 145-147.)

² Lelewel, the great Polish historian, has relegated all the period of Polish history from the earliest times to the reign of Mieczyslaw to the era of myths.

³ The standard history of Poland by Röpell has been continued by Caro, both professors of the University of Breslau.

opment of the various divisions of society among the Poles back to their origin, showing how the nobility, *szlachta* (probably derived from the German word *Geschlecht*), became in course of time the Polish nation properly so-called, subjecting the *cmietones* (*kmieci*), an originally free class of peasants, and the peasants strictly so called (*chłopi*), to absolute bondage. When in the course of history also the power of the king was gradually diminished to a mere shadow by the *pacta conventa*, the military *szlachta* became the sole and almost absolute bearer of the power of the state. In this fact lies the germ of Poland's destruction, which became realized when the "*Adelsrepublik*," as Röpell calls it, had no other basis than a degraded aristocracy fallen from their old lofty patriotism, a national middle class being absolutely wanting, the trade of the country being almost entirely in the hands of foreigners, or people with foreign proclivities, Germans and Jews.¹

So the dismemberment began. In 1772 Prussia took the Palatinates of Malborg (Marienburg), Pomeria (Pomerellen), Warmia (Ermeland), Culm, except Danzig and Thorn and a part of Great Poland; Austria took Red Russia or Galicia, with a part of Podolia, Sandomir, and Cracow; Russia took White Russia, with all the part beyond the Dnieper. The territories seized by the three powers amounted to 13,000 English square miles, 416,000 inhabitants; 27,000 square miles, 2,700,000 inhabitants; 42,000 square miles, 1,800,000 inhabitants, respectively.

But in spite of many fruitless attempts to amend the new constitution, promulgated May 2, 1791, a second partition by Russia and Prussia took place in 1793, appropriating to Prussia the remainder of Great and a portion of Little Poland (22,000 square miles with 1,100,000 inhabitants), and advancing the Russian boundary to the center of Lithuania and Volhynia (96,000 square miles, 3,000,000 inhabitants).

In the third and last partition Austria participated, taking Cracow, with the country between the Pilica, the Vistula, and the Bug (18,000 square miles, 1,000,000 inhabitants); Prussia had the capital, with the territory as far as the Niemen (21,000 square miles, 1,000,000 inhabitants); Russia took the rest, amounting to 43,000 square miles, 1,200,000 inhabitants.

During the general European upheaval at the time of the Napoleonic wars waged against Prussia and Russia (1806-1807) and Austria (1809), when the Poles rallied round him a faithful army of patriots, Napoleon established the Duchy of Warsaw by the treaty of Tilsit (1807), chiefly out of the Prussian share of Poland, with a liberal constitution and the Elector of Saxony at its head. The duchy, under the guidance of Prince Joseph Poniatowski, wrenched western Galicia from Austria

¹ Of course the nobility of Poland differed entirely from the feudal nobility of the rest of Europe. The former sprang originally from among the country people. There were in Poland many villages, inhabited by a population of nobles only, who were as poor as the peasants, yet enjoying the same political rights with the wealthiest magnates.

(1809) after the defeat of the latter at Austerlitz. But with Napoleon's sinking star the grand allied army in 1813 put an end to its existence. After the cessions by Austria in 1809 the duchy contained 58,290 English square miles, with about 4,000,000 inhabitants.

The division of Poland was rearranged by the congress of Vienna in 1815. The original shares of Prussia and Austria were diminished. Prussia was to have Posen and what she had gained at the first partition. Austria was to have Galicia and the salt mines of Wieliczka, while the city and district of Cracow were to form an independent republic under the guarantee of the three powers, and were seized by Austria only in 1846 after a violent insurrection. The remainder of ancient Poland, comprising the chief parts of the recent Grand Duchy of Warsaw, reverted to Russia, and was to form a constitutional kingdom subject to the Czar.¹

The country we have to deal with in our report, as finally arranged, is as follows:

Russian Poland, since 1867, for administrative purposes, is divided into 10 governments, viz:

| Governments. | English square miles. | Population. | Governments. | English square miles. | Population. |
|---------------|-----------------------|-------------|--------------|-----------------------|-------------|
| Kalisz..... | 4,400 | 774,759 | Radom..... | 4,762 | 644,827 |
| Kielce..... | 2,890 | 622,842 | Siedlce..... | 5,527 | 622,465 |
| Łomża..... | 4,677 | 538,588 | Suwałki..... | 4,847 | 603,174 |
| Lublin..... | 6,506 | 860,382 | Warsaw..... | 5,613 | 1,814,269 |
| Piotrków..... | 4,720 | 837,928 | | | |
| Płock..... | 4,209 | 538,141 | Total..... | 48,151 | 7,857,875 |

Prussian Poland, including Posen, most of Western Prussia, and several districts in Eastern Prussia; 26,000 square miles, 3,000,000 inhabitants.

Austrian Poland, including Galicia, Lodomeria, Bukovina, and Zipsetc; 35,500 square miles, 5,000,000 inhabitants.

If we exempt the German, the Armenian, the Ugro-Finnish, and Jewish elements, the bulk of the Polish population proper, according to the calculations accompanying the ethnological map of Mirkovich (1877), amounts to 4,633,378 in the Russian Empire; 2,404,458 and 110,000 Kashubes (Kassuben) living on the coast of the Baltic near Danzig, in Prussia, and 2,444,200 in Austria. Besides these there are 10,000 in Turkey. These figures give a gross total of 9,602,036. (Morfill, *Story of Poland*, p. 12.) This calculation is very moderate, and I am inclined to put it at a rather higher figure. Kropotkine, in his excellent article on Russian Poland in the *Encyclopedia Britannica* (ninth edition), numbers in Russia, outside of Poland proper, about 1,162,050 Poles in 1881.

¹ This Kingdom of Poland, or Congress Poland (Kongressówka), alone constitutes the whole of Russian Poland in the eyes of the Russians, who refuse to recognize as Polish the provinces annexed by Catherine II.

The prevalent religion among the Poles is the Roman Catholic, to which in Russian Poland 4,596,956 out of a population of 6,034,430 belonged (1870). Since the last insurrection a series of measures have been taken to reduce the numbers of the Roman Catholic clergy in Poland. In 1883 there remained 1,313 churches out of 1,401; 1,544 priests out of 2,322; 10 monasteries out of 29, and 8 convents out of 30; one diocese (Podlasie) having been abolished, and a new one established at Kielce, while several bishops had been sent out of the country. The whole situation remained unsettled until 1883, when the Pope recognized the new diocesan subdivisions introduced by the Russian Government. Poland is now divided into four dioceses—Warsaw, Sedomierz, Lublin, and Płock. (Kropotkine, Poland, Vol. XIX, pp. 309, 310.)

The Austrian Poles enjoy absolute religious freedom under their Apostolic Emperor of Austria, as well as a practical self-administration of their schools in an entirely national Polish spirit.

In Prussia, too, after the discontinuation of the "Kulturkampf," perfect religious peace has been restored. At the old bishopric of Posen-Gnesen (Poznań-Gniazno), founded by Mieczysław with the aid of St. Adalbert of Prague in 968, a Polish archbishop, Stablewski, has been inaugurated and confirmed by the German Emperor to further and enhance the union and harmony between the Roman Catholic Poles and their Lutheran German brethren. This was an act of far-reaching, ideal, and political importance—an acknowledgment of the Poles in Prussia and their claims as to freedom of language, religion, and a sort of home rule, of course within the principles of true Prussian citizenship and loyalty. The fact that a Polish archbishop occupies the seat of St. Adalbert, who for a short time was the second archbishop of Gnesen, before he went out to preach the gospel among the heathen Prussians¹ and suffered martyrdom, is a provisional solution of the Polish question, the more favorable to the Poles as it thoroughly reverses the former policy instituted against them.

On the whole, no retrogression of the Roman Catholic religion in Poland is going on outside of Russia. According to Lelewel the population of Poland in 1764 was subdivided as follows in the way of the different cults: Catholics, 7,000,000; United Greeks, 1,500,000; Protestants, 1,000,000; Orthodox Greek-Russian, 2,000,000; Jews, over 1,500,000; Mahometans, 50,000; Armenians, 30,000; Mennonites, 20,000; Jewish Caraites, 20,000.

While the Roman Catholic religion is normally growing in Prussian Poland, and especially in Austrian Poland, several millions of Russian Poles have since the last century been converted to the Orthodox Greek religion, owing to the political and social advantages arising therefrom and the prodigious spread of Orthodox Greek churches over the country.

¹ It is a curious historical incident that the heathen Prussians, who, with the Letts and Lithuanians, belonged to the Litu-Slavic family, for which Leskien has proposed the generic name "Baltic," should have given their name to that power which forms the bone and marrow of the German Empire.

LANGUAGE.

The language in which the vast and rich treasures of Polish literature are stored belongs to the western branch of the Slavonic tongue. To this branch belong (1) Polish: Masovian or Mazurian, Great Polish, Kashubish, and the upper Silesian dialects, which have very much degenerated (*Wasserpölnisch*). (2) Bohemian: Czechish, Moravian, and Slovakish. (3) Lusatian Wendish or Sorbish, which is gradually dying out and will soon be extinct like Polabish.

The dialect of Great Poland has become the literary language, rich and powerful, flexible and sonorous, no Indo-European language except Sanscrit presenting such a variety of inflections and sounds to mold it according to all emotions that may pervade man's breast. But this language has been deteriorated by foreign unassimilated elements that have crept in, just as German was impaired by the invasion of French in the seventeenth century. When large colonies of Germans began to settle in Poland after the Mongolian invasion (1241), which had widely devastated the country, and to build many German towns, and usurped nearly the entire trade of the country, for which the Poles never had either inclination or talent, a large stock of German words poured into Polish, giving it a strange alien aspect. As these Germans enjoyed, among many other privileges, their own laws also, the *Jus Magdeburgicum*, a "*Sonderstaat im Staate*," existed up to Casimir the Great's time, influencing also their judiciary organization.

With the reign of Sigismund III (1589-1632) the continuous wars and invasions of Poland and an all-pervading, very poor church Latin contributed considerably to bring about a degeneration in the Polish language and literature which threatened to suffocate the national idiom. The latter lost a great deal of its purity by the entrance of bad taste and macaronism. Theological dissertations in the manner of the decadence of scholasticism and affected panegyrics supplanted original invention and did the language itself untold harm. Yet a poet like *Sarbiewski*, who, according to *Hugo Grotius*, "did not only equal but surpassed *Horace*," and the poetess *Elizabeth Druzbatska*, show such purity of style and grace, such delicacy of thought and taste, that the inroad of all macaronism and pedantry in speech and literature could not stamp out the slumbering force of the Polish language. Still many unnecessary Latinisms disfigure the Polish language, which is not strange, since this macaronic period can be said to have lasted from 1606 to 1764. Yet, in flexibility, richness, power, and harmony, Polish is not excelled by any other language in Europe; its grammatical structure is fully developed and firmly established, its orthography precise and perfect. *Morfill* rightly quotes the poet *Casimir Brodzinski's* beautiful and expressive characterization of his native tongue:

Let the Pole smile with manly pride when the inhabitant of the banks of the Tiber or Seine calls his language rude; let him hear with keen satisfaction and the

dignity of a judge the stranger who painfully struggles with the Polish pronunciation like a Sybarite trying to lift an old Roman coat of armor, or when he strives to articulate the language of men with the weak accent of children. So long as courage is not lost in our nation, while our manners have not become degraded, let us not disavow this manly roughness of our language. It has its harmony, its melody, but it is the murmur of an oak of three hundred years, and not the plaintive and feeble cry of a reed, swayed by every wind.

It would be impossible to give a fair idea of the grammatical structure of the language in a short survey of its phonetics, forms, and grammatical differences from the other sister languages. But a few hints at its nature may induce some reader to take recourse to one of the many excellent Polish grammars; besides, it may be considered necessary to have at least a vague insight into the language which was the basis of the educational system of a great realm and is still the medium through which education, culture, and the history and literature of a great past is inculcated in 10,000,000 souls.

Its structure.—The Slavonic languages, it should be first noticed, do not differ from one another to such an extent as, for instance, the Teutonic or even the Romance languages. A Slav¹ who knows his language to perfection will, I dare say, always be able to understand and to make himself understood among the other peoples of his race or at least of his subdivision (Southeast and West). The Low German dialect of Holstein and the Swiss dialect certainly differ very much more than Polish, Bohemian, and Lusatian.

The principal changes in the various Slavonic languages have been brought about under the destructive influence exercised by the vowel *i* and the semivowel *j* upon the preceding consonants. Thus many mutes were reduced to mere hissing sounds; hence comes this characteristic sibilation so frequent in the Slavonic languages, though not equally so in all of them.

The apparent heaping of consonants, especially at the beginning of syllables, by which so many are deterred from studying the languages, fearing the impossibility of pronouncing them, is really no heaping at all. Many of these consonants are liquid, and if not, they become liquid (*mouillé*) by very pure and sonorous vowels following them to modify any harshness that may arise. This prejudice against the harshness of the Slavonic languages has been largely created by the uncomfortable orthography in the Polish language, which frequently expresses one sound by a combination of two, nay, four consonants; thus Polish *sz*, *cz*, *szcz* are expressed in Russian by one sign. Though not harsh, Polish has more hissing sounds than any other Slavonic language.

¹The name of the Slavs properly means illustrious, glorious; *slava*, *slavitsa* (old Slavonic), glory; *slavinu*, glorious; Lithuanian *szlowe*, glory, derived from old Slavonic *sluti*, to hear; church Slavonic *slysza*, I hear; *sluch*, the reputation; modern Russian *slyszat*; Polish *słuchać*, to hear, also in the sense of *bene audire*. Hence Russian Slavjanin, slavjanskij; Polish Slowianin, Slowjanski; Czech Slovan, Slovansky, for Slav, Slavonic.

In regard to grammatical forms the Slavonic languages are infinitely superior to the Germanic and Neolatin languages. They are closer related to the synthetic languages, the nouns having no articles (but, of course, demonstrative pronouns), and the verbs being almost always conjugated without personal pronouns.

The Polish language has a most elaborate declensional system, comprising seven cases, by which the use of prepositions is limited and a great freedom of position of words insured in the sentences. Like Sanscrit, it possesses the nominative, genitive, dative, accusative, vocative, instrumentalis, locativus, wanting only the ablative. The noun has one of the three genders, but has lost the dual, which still exists in the Masovian dialect. It also has more diminutives and augmentatives than either Latin¹ or Italian.

The adjectives have diminutives and augmentatives besides the three degrees, as, for instance, *mały*, small; comparative, *mniejszy*; superlative, *najmniejszy*; diminutive, *malutki*, *malenki*; *zielony*, green; *zielonawy*, greenish.

The verbs, by means of the so-called "aspects," have very delicate distinctions of meaning in the conditions of time, and even gender, quite unknown in the other modern languages. They have causative, iterative, inceptive, perfective, durative, participial, etc., forms, which contribute a great deal to the lucidity of grammatical constructions. Every root word thus becomes, according to the great philologist Schleicher, the germ of a largely ramified tree of derivative forms, each of which expresses a different sense. There is a creative vitality in their forms infinitely superior to the rigid, decrepit crystallization of the Germanic and Latin languages, as Schleicher puts it.

Less remote from Palæo-Slavonic than Russian, for instance, it has preserved some peculiar characteristics of the mother tongue, among them *ą* (pronounced like French *salon*) and *ę* (*satin*).

Ł is another consonant which does not exist in any other language.

It is similar to *ll* in Spanish, and has a peculiarly broad and thick sound.

The phonetic wealth of the language is expressed by 35 consonants, 9 vowels, and 1 letter *j*, which is considered to be a semivowel and semi-consonant.

The accent, except in foreign words and in compounds, which are exceedingly rare, is constantly on the penultimate—*ródak*, countryman; genitive, *rodąka*; dative, *rodakówi*.

In Polish words the syllable with the vowel which has the tonic accent is long; the other syllables are short. Thus the Polish language combines the advantages of the prosody of ancient poetry with those of the rhyme of modern; it possesses all the varieties of poetical forms from the Latin hexameter to the French Alexandrian verse.

¹ That means a good deal when we consider such diminutive possibilities, like *cista*, *cistula*, *cistella*, *cistellula*.

The Polish language [says Schleicher] distinguishes itself among the other Slavonic idioms particularly by a varied and manifold softening of the consonants. This delicate expression of sounds, produced by the continual variations of the same copsonants, makes this language very difficult for the foreigner; but in the mouths of educated Poles it is not harsh at all.

Among the Indo-European languages the Germanic languages possess not one softened (modified) consonant; the Romance languages but one—softened *n* (gn in French and Italian, *ñ* in Spanish); the Slavonic languages have several consonants of that kind. Polish, though harsher than several among them, has the most.

The total of words in the Polish language amounts to about 100,000, a great number among them being, as in the Neolatin languages, composed of verbs or nouns preceded by prepositions. The words composed of substantives and verbs or two substantives, so common in German, are very rare in Polish. Almost all the feminine substantives and adjectives in Polish, as in the other Slavonic and in the Neolatin languages (except French) have the termination *a*; and the great number of Polish words terminating with vowels serve to soften the harshness of the language indisputable in other respects.

On the whole, however, we may adopt Schnitzler's statement:

Original, flexible, sonorous as it is, Polish is as rich in forms as it is in words, so that it easily expresses all the ideas to be conveyed and adopts all possible sounds. One may say that Polish is a scholarly language, which has been elaborated, polished, refined by numerous authors, some of whom, men of first order, are justly counted by the Poles among their titles of glory and as a compensation for their political disasters.

Such an account of the most striking characteristics of the language may appear as a digression from my theme, but the language spoken by the people is the very skeleton upon which the structure of their education is built. And as their language is practically unknown with us, it seems to me an indispensable preliminary step to my treatise on the higher education in Poland.

SKETCH OF THE HIGHER EDUCATION IN POLAND DURING HER INDEPENDENCE.

The introduction of Christianity into Poland under Mieczyslaw, or Mieczko, to use the abridged form of his name, took place as already stated, in its Latin form. The Latin alphabet was adopted, and the Latin language became the sacred language of the nation. From the church, Latin soon penetrated everywhere, into the schools, the administration, the tribunals, and the domain of history and letters.

The exclusive use of Latin as the literary language during several centuries arrested in Poland all progress and all development of the national language, and, worst of all, debarred the broad masses of the people from participating in the literary movement of the time. But, on the other hand, the knowledge of Latin was soon followed by reading the books of the clerical and secular authors who rapidly spread over Poland. Thus the bad results of "Latinomania," of which

some Polish writers so bitterly complain, were partly compensated by the intense literary aspirations of the higher classes.

Mieczko's successor, Boleslaw the Great (992-1026), in order to spread Christianity more effectively among the Poles, invited some Benedictine monks from France and founded monasteries on Lysa Gora, at Sieciechowa, and Tynec, and around the monasteries schools of various kinds arose, just like the "Klosterschulen" in Germany under Charlemagne.

From the eleventh century on [says Leonard Chodzko] libraries were established in Poland. In 1166 the historian Matthew Cholewa, bishop of Cracow, incessantly quotes the *Digesta* and the *Institutiones Romanæ*, which had been discovered in Italy about 40 years before. Also quotations from the Roman historian Valerius, all traces of whose works have since been lost, are found in the Latin chronicles of that Polish bishop. The Polish schools and libraries in the twelfth century were in the same flourishing condition as those of the Latin races.

Jan Dlugosz (Longinus), the famous canon of Cracow (1415-1486), in his most important Latin chronicle, extending from the earliest periods of his country's history to his own time, speaks of Polish schools that were said to have existed in Poland during the eleventh century.

At the end of the thirteenth and the beginning of the fourteenth centuries the young Polish students frequented the universities of Padua, Bologna, and Paris, in which several of their compatriots, as Nicolas of Cracow, Jan Grot de Huplé, and Przeslaw, were installed as professors and even rectors.

There was even a dim, flickering light of natural science awakening in Poland, inasmuch as the mathematician Ciolek (Vitellio), who lived in the second half of the fourteenth century, became one of the originators of the science of optics.

The reign of Casimir the Great (1333-1370) marks the dawn of a new era in the literary, educational, and political history of Poland. This King, who at the diet of Wislica, in 1347, had the celebrated statute of Wislica enacted—the first monument of Polish jurisprudence, and a code destined to rule the Kingdom according to principles of higher statesmanship¹—is the founder of the University of Cracow.

Ancient foundation of the University of Cracow; its early history.—The city of Cracow had become prominent as the capital under Ladislaus Lokietek (lokiec, an ell), who was the first monarch crowned there. Under his great son and successor, Casimir III, Cracow (also Danzig) became a member of the Hanseatic League.

In 1364 the foundation of the University of Cracow was laid in the

¹ The most eminent Polish jurist, Francis Wolowski, states concerning the statute: "One is struck with astonishment at the thought that this first Polish code, remarkable by its wisdom and the clemency of its dispositions, precedes by nine years the celebrated golden bull of Emperor Charles IV of Germany, which in relation to its penal legislation still breathes to a high degree the barbarities of the Middle Ages." In the statute there is a strong attempt to raise the wretched condition of the "misera contribuens plebs," which procured for Casimir the title of honor of "the peasants' king" (Król chłopów).

village of Wawel (now Kazimierz, the suburb of Cracow). Podczaszynski maintains its creation in 1347, which date would make it the oldest university of the north and east of Europe. But Lelewel, the best authority, has put it in 1364,¹ and Friedrich Paulsen, in his admirable *Wesen und Geschichtliche Entwicklung der Deutschen Universitäten* (*Die Deutschen Universitäten*, W. Lexis, I, Berlin, 1893), states:

Prague and Vienna are the first founded German universities, the former² established in 1348 by the house of Luxemburg, the latter in 1365 by the house of Habsburg, both on the eastern side of the German domain of culture, apparently for the reason that Paris was near enough to the west, with which the oldest church institutions on the Rhine, especially Cologne, were closely connected. Only toward the end of the century did the west of Germany follow with the universities of Heidelberg (1385) and Cologne (1388, discontinued 1794), Middle Germany with Erfurt (1392, discontinued 1816). The dissolution of the University of Paris, owing to the great church schism, brought about the foundation of these three universities.

In Cologne, the old seat of scholastic education, Albertus Magnus and Thomas Aquinas, as well as the Minorite, Duns Scotus, had excelled. To replace Prague, lost to the Germans by the Hussite troubles, the University of Leipsic was founded in 1409, that of Rostock for the Baltic countries in 1419.

This digression is made to show that Poland was not behind Germany in her aspirations, at least for educational excellency, and was well nigh the first to found a university.

Organized after the model of that of Paris, the University of Cracow propagated in Poland all the sciences cultivated at that time in France, grammar, logic, metaphysics, the physical and mathematical sciences, jurisprudence, politics, morals, astrology, and music, i. e., a *studium generale* of the three faculties—law, medicine, and philosophy.

Thus, like the German universities, and preceding all but one, Cracow derived its origin from Paris, the first great university of the Occident, "*ex diluvio scientiarum studii Parisiensis*." Yet the independently created universities of Italy, especially that of Bologna, originating in a law school, must have exercised their influence upon Cracow. While, then, the oldest universities of France, Italy, Spain, and England date back to the thirteenth and with their roots to the twelfth centuries, the oldest Polish and the German universities take a contemporaneous start in the second half of the fourteenth century.³

¹ Perhaps he accepted as date the year 1364 because in this year Pope Urban V raised it to the rank of other similar institutions in Europe.

² The university was divided among four nations—Bohemians, Poles, Saxons, Bavarians. The spirit of rivalry among them was strongly manifested in the quarrels which took place between the national and the German party. A privilege granted to the Germans and revoked by Charles IV on the 6th of October, 1409, produced such discontent that all the German students left Prague, which caused the foundation of the University of Leipsic.

³ At the same time a reform of education was begun among the lowest strata of the nation. Primary schools were established throughout the country admitting the children of the peasants as well as those of the nobles.

Of course, the University of Cracow had its vicissitudes and drawbacks. There was at first a lack of professors, and consequently no definite results of teaching were obtained. Under Casimir's successor, Louis of Hungary (1370-1382), the university came to a standstill, and the Polish students passed over to Prague, where they formed one of the four nations. The French and Italian universities were also frequented by many Polish students who later on obtained fame in their fatherland. But the plan of Casimir in regard to the University of Cracow was fully carried out by Queen Jadwiga and Ladislaus Jagiello of Lithuania. The statutes of the university were approved by Pope Boniface IX, its revenues raised by the Queen in 1397, and the institution transferred to the center of the city in 1400. Throngs of students from all Poland, Hungary, and Germany assembled there and carried its fame in all directions.¹

Under the Jagiellons (1386-1548) the Polish language, so long displaced by Latin, began to reconquer its ancient privileges. It owed its success especially to the Hussites, who had entered Poland in order to recruit in favor of their doctrines from all ranks of society that could be reached only by means of the national language. The Polish humanists and reformers² also used Polish in their liturgies, printed in the vernacular catechisms, sermons, religious songs, employed it in their controversies, and thus forced their adversaries to reply in the same idiom.³

Printing began at a very early time in Poland (Estreicher, Polish Bibliography, Cracow, 1870). As early as 1475 we find a Silesian-Polish imprint in a Latin work, *Statuta Synodalia*. In 1476 appeared a work by Turrecremata (Torquemada), *Explanatio in Psalterium*, published in Cracow. Since that time the printing press has not stopped in Poland.

In 1491 Swiantopelk Fiol printed at Cracow a book of prayers in Slavonian, with Cyrillic letters. In the beginning of the sixteenth century, Haller, a citizen of Cracow, established the first regular book trade, employing at first foreign presses, namely, those of Leipsic and Nuremberg, but afterwards establishing his own printing office at Cracow. Haller rendered great services to the progress of literature in Poland by publishing himself many works, and by supporting other printers with advances of money and types, so that many new printing offices were soon opened at Cracow.

¹ Huss's fellow-martyr, Hieronymus of Prague, was called to Cracow in 1410, in order to help at the reorganization of that university.

² Kallenbach, *Les Humanistes Polonais*, Fribourg, 1891.

³ A very interesting and most important transaction between Poland and Bohemia was the public disputation held at the University of Cracow in 1431 between the Hussite deputies of Bohemia and the Roman Catholic doctors of the university. The disputation was carried on in the presence of the King and the senate. Dlugosz, who relates that memorable transaction, says that the conferences were almost continually held in Polish. The fact alone that heretical tenets were suffered to be publicly discussed at the university is sufficient to prove the state of toleration at that time prevailing in Poland.

The first Polish book, a life of St. John Chrysostom, by St. Bonaventura, translated by Opec, was printed at Cracow in 1522, by Viotor; and in 1536 the Catechism of Luther was also published in Polish. The liberty of the press, established by royal ordinance in 1539, was sustained in spite of all attempts to suppress it during the fierce religious struggles raging at the time in Poland as well as in western Europe. Printing establishments were even increased in all parts of Poland, for the Reformers tried to spread their doctrines by the press, and their Catholic opponents to refute them by the same means.

The followers of the Greek Orthodox Church in Poland, whose spiritual center was in Kief and its famous Greek seminary until 1667, when lost to Muscovy forever, had also several presses of their own.

The religious struggles, fatal as they were in many respects, yet had a powerful influence on the development of the national intellect. Theological controversies compelled those concerned in them not only to be well versed in the Scriptures and the works of the church fathers but also in the ancient languages, Polish dialects, and many other kindred branches of human learning. Works not only of a religious and controversial but also of a literary and scientific character went forth in great numbers from the presses established in various parts of Poland. There were even many private presses established by nobles in their own houses; thus the Tarnowskis, Radziwills, Chodzkievich, and several other magnates possessed printing establishments. Bandke, in his *History of the Press in Cracow*, even enumerates 46 towns outside of Poland where the productions of Polish authors were also printed.

This glorious elevation of liberty of the press and education did not, however, last undisturbed. Under the reign of Sigismund III a kind of censorship was introduced by a royal decree of the 14th of October, 1621, prohibiting the printing or even the custody of any works whatsoever, but particularly those of a sacred character, without a license from ecclesiastical authority. The resolution adopted by the synod of Warsaw under the primate Lubinski (*De non imprimendis absque revisione et approbatione libris, ac revidendis ad minus semel in anno bibliothecis bibliopolisque*), which not only confirmed this royal decree, but extended the censorship by establishing an inquisitorial revision of libraries and booksellers' shops, became from that time a law, and its application was stringently adhered to. Under this law, which soon extended its sway over books of the past, excesses were committed, and a good number of the best productions of the golden age of Polish literature must have been irrevocably lost, and many became so scarce that even at our time some valuable unique copy is now and then found hidden away in the dust of old Polish libraries.

This short account of the Polish printing press may perhaps appear as a digression from our theme, but the universities and high schools of that time were so closely connected with the new printing facilities

that they can hardly be appreciated without the latter, being the most powerful engine for the dissemination of the truth and of all learning.

Thousands of students gathered at the University of Cracow in the fifteenth century from Ruthenia, Russia, Germany, Hungary, and Moravia. The first Ruthenian, Latin, Hebrew, Greek, and Hungarian books proceeded from its printing press. At the beginning of the sixteenth century it extended all over Poland. The number of books printed in Poland during the sixteenth century amount to 10,000 at a low calculation. More than 500 printing presses had been up to the end of the eighteenth century active in about 100 towns of the realm, 90 in Cracow alone.

One of the most interesting buildings in Cracow is the old Jagiello Library, with its quaint quadrangle. Here is stored a fine collection of books and many of the rarest treasures of the Polish press, early editions of the native authors. "In an album preserved in the library, with the names of visitors inserted, may be seen the autograph of Henry of Valois, Marini, Mnisek, the bride of the False Demetrius, and that of Anna Jagiellonka, the wife of the glorious Stephen Batory" (Morfill). All these treasures were turned to the advantage of the Jagiellon University.

Among the most famous students of this university at that period we must count the above-mentioned historian and chronicler, Jan Dlugosz; Jan of Glogau, who introduced Aristotle's philosophy into Poland, on which he wrote several works; Michael of Breslau, Jan of Oswięcim and scores of others. But none gave to his country such a luster of splendor and fame as Nicolas Copernic (Copernicus), born in 1473 at Thorn (Toruń), Prussian Poland, died the 23d of May, 1543. The great French scientist, Arago, says of his death: "*Il s'éteignit en tenant dans ses mains défaillantes le premier exemplaire de l'ouvrage qui devait répandre sur la Pologne une gloire si éclatante et si pure.*" A statue of Copernic, by the finest Danish sculptor, Thorwaldsen, adorns one of the public squares of Warsaw.

It is true Poland and Germany still dispute with each other the honor of producing him, a common fate of all great men in olden times; but this much is sure, that his father, a Polish subject, was a Slav, though perhaps Germanized, his native town having recently belonged to the order of the Teutonic Knights. His mother, as her name—Barbel Watzelrode—indicates, must have been of German extraction. Brought up under the guardianship of his uncle, Lucas Watzelrode, subsequently prince-bishop of Warmia, he matriculated at Cracow in 1491, and there studied mathematics, optics, and perspective. Leaving Cracow without taking a degree, he enrolled himself in 1496 in the "*Natio Germanorum*" of Bologna University as a student of canon law. The year 1500 he spent at Rome, where he lectured on astronomy and "observed an eclipse of the moon" on the 6th of November. The following year he began the study of medicine at Padua, medicine being

at that time essentially dependent on astrology. In 1505 he left Italy never to return to it, and settled in Prussia.

He is the founder of modern astronomy. The Copernican system is, mainly, the shifting of the center of the solar system from the earth to the sun, and the consequent explanation of the alternation of day and night by the earth's rotation on its own axis, and of the change of the seasons by the earth's revolution around the sun. For the rest, the glory of developing the lines so broadly laid down belongs to Kepler, Galileo, and to Newton, who finally marked out the form of modern theoretical astronomy.

Under Sigismund I (1507-1548) political struggles with the Tartars and Turks and the rising power of Russia strangely contrasted with literary achievements. His second wife, Bona Sforza, daughter of the Duke of Milan, though personally hurtful to her adopted realm on account of her intrigues and avarice, yet had a beneficial effect upon the country by the introduction of painters and artists of various kinds and Italian refinement to embellish the Polish court.

The new doctrines of the Reformation made their appearance in the country. The centrifugal forces began to tend in different directions; the Protestant towns of secularized Prussia, and still more the Polish towns proper that had adopted Lutheranism, gradually became estranged from Poland at the time when royalty was being weakened more and more, and the nobility with their unmeasured privileges spread the sphere of their influence ever farther.

But in the clash and conflict of diverging tendencies lay the germ and ferment of a higher educational and intellectual life. The influence of the Renaissance began to be felt in Poland, and when the classical models of Greece and Rome pervaded the national spirit of the Polish republic of letters the national language assumed an exquisite purity; its golden age and classical period began (1541-1606). But the University of Cracow had somehow degenerated, and King Sigismund, in order to raise its standard, in 1535 ennobled all the doctors and professors of the same, uttering the following grand words: "*Satius enim est gestis propriis florere quam maiorum opinione uti nec minor nobilitas est ea quæ propriis virtutibus comparatur*" (Morfill, Poland, p. 82).

But trouble soon began again. It may not be uninteresting as a piece of history of culture in Polish university life of that time to speak here at some length of an event by which the beginning of the reign of Sigismund Augustus was marked, and which, although insignificant in itself, was important from its consequences.

In 1549 a woman of ill repute, being publicly insulted by some students of the university who stood before the door of All-Hallows College, called to her assistance the servants of Czarnkowski, prebendary of Cracow and principal of this college. A scuffle ensued, in which some students were killed. This occurrence produced a universal commotion amongst all the students of the university, who entered

into a mutual obligation to obtain a signal satisfaction for the murder of their comrades. The whole body of the students went to the royal castle to supplicate for justice against the perpetrators of the murder, but particularly against Czarnkowski, whom they accused of being the chief promoter of that crime. Samuel Maciejowski, bishop of Cracow, dissuaded them from thus marching to the castle, representing it as an insult to royalty, and promised to obtain for them full redress.

They retired from the castle, and, having confirmed their mutual obligation to prosecute the guilty, they chose one of their number to lead the prosecution. They declared also that if they should not obtain justice they would leave the university and even the country. The King granted an audience to a deputation of the students, who preferred an accusation, the violence of which shows the hatred which animated them against the ecclesiastical authorities and which waited only for an opportunity to manifest itself. The King blamed the riotous conduct of the students, and ordered the affair to be investigated by Samuel Maciejowski, bishop of Cracow, as chancellor of the university, a prelate distinguished by the mildness of his character and urbanity of his manner. The students did not appear before the judge, considering him as a partial one, and refused to prosecute their accusation. Czarnkowski, having proven that he had not even been in the house when the tumult arose, was justly declared innocent, but the servants were imprisoned. As no accuser, however, appeared, there was no trial. The students resolved on leaving the university. It was impossible to use any coercion against such a resolution, and the authorities tried by conciliatory means to prevent its execution.

The students were invited to the Church of St. Francisus, where they found assembled all the university, the bishop of Cracow, and Jan Tarnowski, the most respected grandee of his time. They were addressed by Tarnowski, who promised them the punishment of the guilty, and who was listened to with great attention; but when the bishop wished to speak he was interrupted and could not obtain a hearing. The students left the church with great tumult and resolved on leaving the city the following day. Cracow exhibited a mournful scene; nothing was heard but groans, lamentations, and parting farewells. The town lost the most animated and brilliant part of its population. According to the word of Zalasowski, a contemporary author, in his *Jus publicum Regni Poloniæ*, "the schools became silent; the halls of the university were deserted; the churches were mute, and the oldest inhabitant of Cracow had never witnessed a greater calamity and a more general lamentation."

The emigrant students assembled together, heard mass in a church of the suburb Kleparz, and began their pilgrimage singing a sacred hymn. Some of them were persuaded to return, but the greatest part left the country and repaired to foreign universities. Most of these went to Silesia, where the celebrated school of Goldberg was at that

time in a very flourishing condition, under the direction of Frankendorf, the most eminent of Melancthon's pupils. This school was already the favorite resort of many Polish students. The later royal family of Leszczynski was one of those who generally educated their children in that establishment. Many went also to the newly erected University of Königsberg, in Prussia, which was a Protestant stronghold under the duke, Albert of Prussia, who had adopted the reformed creed. No wonder, then, that most of them returned to Poland imbued with Protestant doctrines and as zealous propagators of such in their Catholic country.¹

Yet, in spite of drawbacks and religious struggles, the progress of Polish literature and literary achievements went on.

Nicholas Rej (1505-1569)² opens the long list of great Polish poets, though his best work, *Zwierciadlo albo żywot pocziwego człowieka* (The Mirror; or, The Life of an Honorable Man) was written in prose.

Martin Bielski wrote in Polish the *Annals of the History of Poland* and a *Universal Chronicle*, the first universal historical work that appeared in Europe. Great historians, philologists, jurists, scientists, and the most illustrious Polish poet, Jan Kochanowski, make us well understand that the sixteenth century was the golden age of Polish literature.

Another cause of this marvelous development is that merit was a veritable title of nobility. Talent could attain any office, however elevated.

Every bishop, every senator, every high magistrate [says Leonard Chodzko] owed at that time his elevation to his talents, and the son of a noble, a burgher, or a peasant found the same admittance. The historian Kromer, son of a peasant, and the poet Dantiscus, son of a brewer, rose consecutively to the bishopric of Warmia with the title of prince-bishops. Erasmus Ciolek, natural son of a wandering musician, became bishop of Plock. Janicki, son of a cartwright, obtained the poet's crown from the hands of the Pope. Cardinal Stanislas Hosius, one of the presidents of the Council of Trent, was born in Wilno, of very obscure origin.

We can infer from this what the condition of the schools in Poland at that time must have been.

Not only did the lower and middle classes produce highly educated men, but the nobles also rivaled in culture and education at a period when the nobility in France and Germany, with the exception of men like Franz von Sickingen and especially Ulrich von Hutten, were sunk in ignorance. The famous French historian, De Thou (Thuanus), speaking of the embassy of Polish nobles who came to offer the crown of Poland to Henry of Valois in 1572, says:

The most remarkable thing was their facility in expressing themselves in Latin, French, German, and Italian; these four languages were as familiar to them as their own tongue. There could be found only two men at the court who could respond in Latin, the Baron of Milhau and the Marquis of Castelnau-Maurissière. These had

¹ V. Krasinski, *The Reformation in Poland*, London, 1838, Vol. I, pp. 155-159.

² V. Krasinski, *The Reformation in Poland*, Vol. I, p. 161.

been dispatched expressly in order to sustain in this respect the honor of the French nobility that then blushed at their ignorance. And indeed it was a great deal for that time to blush at all. The Poles spoke our language with so much purity that you would have rather taken them for men born on the banks of the Seine or the Loire than for inhabitants of the regions watered by the Vistula or the Dnieper, which gave great shame to our courtiers, who know nothing and who are declared enemies of all that is called science.

Rightly indeed Erasmus of Rotterdam says of the Poles in his letter to Severin Bonar, "In that country philosophy possesses excellent disciples; there it forms those Polish citizens who dare to be scholars." The famous Muretus (1526-1585) also, when comparing the two nations considered the most polished and scholarly at that time, the Italians and Poles, asks himself:

Which of the two nations is the one that deserves to be praised more in regard to the sciences and arts? The Italians, the fifth part of whom hardly study Greek and Latin and show some taste for the sciences, or the Poles, a great number of whom perfectly know the two languages and seem to be animated by such an ardor for the letters that they devote their whole lives to them?

Under Stephen Batory (1576-1586), a powerful and well-meaning monarch, due regard was paid to letters and education. He founded for Lithuania the University of Wilno under the superintendency of the Jesuits, who, in order to counteract the spread of Protestantism in these Catholic countries, were now swarming into Poland in great numbers, and gradually became the masters of the educational system of the country. But this university was unfortunately at that time not a bulwark of the Polish or even White Russian language, which continued in use in judicial proceedings as late as the year 1697 in Lithuania, for Batory, originally a prince of Transylvania, can not be said to have had a strong inclination for the Polish language, and the Jesuits also by far preferred their church Latin. Šafařík even accuses Batory of having directly done harm to the Polish vernacular by favoring Latin too much at its expense. He also founded Jesuit colleges at Dorpat and Riga, Livonia having been united to the Republic in 1561,¹ and he proved an offensive foe to Lutheranism. A convent of Jesuits was founded at Riga under the direction of Laterna, Skarga, and Brückner, all three zealous propagators of Catholic restoration in Poland. Reproaches against these men that they were wanting in patriotism are certainly unjust and unfounded. Skarga's sermons, preached before the diet (Kazania Sejmowe, 1600), remind the Poles with ardent eloquence of the suicidal consequences of their disunion and reproach them for their utter want of unselfish patriotism. His funeral discourses at the burial of Batory's widow and the first wife of Sigismund III are not unlike those of Bossuet in powerful eloquence.² But violent riots followed the King's attempts to suppress Protestantism in Livonia, and a probable religious war was only averted by his death, when he

¹ Riga and Livonia were lost, however, by Poland to Sweden in 1621.

² Mecherzynski, History of Polish Eloquence.

was just about founding a university in Livonia, which thirty-five years later was lost to Sweden.

In Poland and Lithuania, however, Catholicism from this time on had the upper hand and molded the education of the country.

The University of Wilno was founded by Batory as the chief seat of the Jesuits in Lithuania, in the center of a population a large majority of which was Protestant and Greek. A great opposition arose against its foundation. Prince Radziwill, palatine of Wilno and grand chancellor of Lithuania, as well as the vice-chancellor, Eustachius Wollowitz, refused to fix the seal of the State to the charter for the university; but the King disregarded their representations. Also the diet of 1585 protested against the erection of the University of Wilno, and of the Jesuit college in the newly conquered town of Polock, deeming the sole authority of the monarch insufficient and unconstitutional. But the influence of the King prevailed over the opposition of the diet and the privileges of these foundations were at last confirmed. The University of Dorpat was founded by the Swedish King Charles XI, and became a bulwark of German learning. Only in these days is it becoming thoroughly Russianized; it has now even lost its old name, the Russian name for it being Jurjew.

But with the reign of Sigismund III (1587-1632), the continuous wars and foreign invasions, the bloody religious, external, and internal strifes, which retarded civilization in all eastern Europe for centuries, made a speedy end to that great period in Polish literary history. Foreign elements came up to take charge of the public instruction in the country in spite of the opposition of the University of Cracow. Briefly, the old maxim of "*Inter arma Musæ silent*" proved true again. The above-mentioned period of decadence, the macaronic period, set in, barely illuminated by a few superior lights. Polemical divinity, the principal subject of instruction in the schools, made the students lose their time in dialectic subtleties and quibbles. About 1618 the censorship was established in Poland, though contrary to a royal decree of 1539, which had proclaimed the liberty of the press. The first index librorum prohibitorum was published by the bishop of Cracow in 1617. The University of Cracow had a hard struggle with the Jesuits, who worked hard to get possession of this ancient seat of learning. They tried to establish a high school of their own at Cracow, which would have facilitated the final accomplishment of the object. This occasioned a violent quarrel between the Jesuits and the university, which was supported on that occasion by all the monastic orders. The issue was decided in favor of the university by the Diet of 1628, and a papal bull of 1634 prohibited its renewal.

The Jesuit schools spread over Poland, and the superintendence of national education was in their hands. Broscius (Brozek), rector of the university of Cracow, and the most learned man of his time in Poland, in a work published in Polish, about 1620, under the title *Dialogue*

between a Landowner and a Parish Priest, violently attacks their system of education.

The Polish language, which had attained a high degree of perfection during the sixteenth century, the Augustan era of its literature, was soon corrupted by an absurd admixture with Latin and barbaric phrases, called "macaronic," which disgraced native literary productions for more than a century. Bombastic panegyrics, lavished on the most unimportant persons, became, toward the end of the seventeenth century, almost the only literature of the country—proof sufficient of the degraded state of the public to which such productions could be acceptable. A further proof of the intellectual degradation and the corruption of taste at that time in Poland is that the most classical productions of the golden era of Polish literature were not reprinted during a space of more than a century, although after the revival of learning they went through many editions and still continue to be reprinted. Thus the poems of Jan Kochanowski (died 1584) were printed several times before 1639; but from that year there was no new edition till 1767, which has since been followed by many others.

Polish schools at the period of the Reformation.—With the spread of Protestantism the need of Protestant schools was felt. Several general synods, chiefly those of Piotrkow (1578) and of Thorn (1595), acknowledged the necessity of establishing a general school of highest learning for all the Protestant confessions, and resolved to put such a plan into execution by means of a fixed tax on all the landowners belonging to them. This resolution was, however, never carried out, probably from the adverse circumstances of the Protestant denominations during the long reign of Sigismund III. The University of Königsberg might be considered in some respects as the Protestant school of highest order in Poland, at least as long as its founder, Duke Albert of Prussia, as Polish vassal, was guided by political and religious motives favorable to the Republic. Thus Königsberg, as well as the German and Dutch universities, was chiefly frequented by Polish Protestants who wished to receive that theological and other education which was necessary to qualify them for the office of Protestant ministers. They received, however, an education preparatory for those higher studies in properly Polish schools, supported by the various churches and Reformed magnates.

The most remarkable of those schools was that of Leszno, or Lissa, now in Prussian Poland, then the property of the illustrious family of Leszczynski. A member of that family, Raphael, having embraced Protestantism, gave the Roman Catholic church of Leszno to the Bohemian brethren (1550), and established there a school in 1555, which was much enlarged by his descendant, Andreas, palatine of Brest, in Kujawia, in 1604. From humble origins this school rose by the munificence of its owner, Raphael, palatine of Belsk, to be one of very high order for the Helveto-Bohemian confession. The city itself rose to a

high degree of prosperity by the immigration of many thousands of Protestants, who fled to Great Poland after the defeat of the "winter king" Frederick, palatine of the Rhine, at the battle of Weissenberg. Besides the ancient languages, universal history, geography, the Polish and German languages, mathematics, natural history, and other sciences were taught in that school, conducted by men of the highest learning, as Rybinski, Andreas Wengierski, the great naturalist Johnstone, and John Amos Comenius.

The latter, perhaps the greatest educator of all times, born in 1592, at Komna, in Moravia, whence he derived his name, driven out, as Protestant minister, from Bohemia and Moravia by the edict of 1624, finally settled at Leszno, in Poland. Having become professor of Latin and pastor of the Bohemian Church, he published, in 1631, his *Janua Linguarum Reserata*, i. e., *The Gate of Languages Unlocked*, which rapidly and deservedly gained for its author a prodigious reputation. Had Comenius only published this one book, Bayle rightly remarks, he would have immortalized himself and the Slavonic race. This work, translated into nearly all European languages, and even into Arabic, Turkish, and Persian, was composed for the use of the school of Leszno, published in that town, thus connecting it with his immortal name. It is impossible to give even an outline of Comenius's life and works here, but no educator should forego studying the masterly work of Kvaczala (now professor in the University of Dorpat) on Comenius, who was called by the Governments of Sweden and England, Transylvania and Holland, to reform their respective schools. After a residence of four years at the court of Sigismund Ragoczy, prince of Transylvania, he returned to Leszno and superintended its school till the destruction of that city under the reign of John Casimir. He fled to Silesia, and after long wanderings through Germany finally settled at Amsterdam, where he died in 1671.

The model school of Leszno was frequented by Protestant youths not only from every part of Poland but also from Prussia, Silesia, Moravia, Bohemia, and even Hungary. It justified its celebrity by an excellent organization and a continuous improvement of the methods of instruction. Comenius opened a new road on that important field, while the University of Cracow, the Jesuit colleges in Poland, and all the Catholic and Protestant schools in Germany and Poland alike lost themselves in the old scholastic methods of wasting the precious time of professors and pupils.

While the great Comenius improved the methods of education, nay, revolutionized them, Jan Johnstone, a Pole of Scotch descent, composed for the same school his *Historia Universalis Civilis et Ecclesiastica*, etc., ab orbe condito ad 1633—Leyden, 1633 and 1638; Amsterdam, 1644; Frankfort, 1672—continued till that year, and many works on natural history, monumental for their time, making him "unsurpassed in learning by any of his contemporaries."

Thus Leszno acquired a European reputation by its great men and its printing office, from which issued many important works in Polish, Bohemian, German, and Latin, and which was also provided with Greek and Hebrew types. But these literary establishments of Leszno were involved in the sad destruction of that town in 1656.

But the Protestants of Grand Poland, assembled at the synod of Parceice, resolved to rebuild their old and famous school by subscription. It was really reopened in 1663 and a classical seminary attached to it. Yet, owing to the fact that the family of Leszczynski had passed to the Roman Catholic Church, that a great part of its property was lost, and that the Protestant supporters of the town were generally ruined by war, it never attained its high standard again, although it has passed all the vicissitudes of the stirring history of the country, and exists to this very day, incorporated into and leveled to the present admirable school system of Prussia in her province of Posen.

The Bohemian brethren had also a higher school at Kozminek, established as early as 1553, which enjoyed for some time a great reputation. It dwindled down, however, toward the end of the sixteenth century, into a primary school, of which the Bohemian brethren possessed several in Great Poland, as, for instance, at Poznania, Barcin, Ostrorog, Wieruszew, Lobceniza, etc. The instruction given in such schools consisted, in addition to religion, of reading, writing, arithmetic, and Polish grammar, the rudiments of Latin, and in some places of German. The Helvetian confession, which prevailed in Little Poland, had 14 higher schools in that province, including the palatinates of Red Russia, Volhynia, and Podolia. The most celebrated of them were those of Dubiecko and Lubartow. The latter, established and supported by Firley, palatine of Cracow, enjoyed for some time an extraordinary popularity, and was frequented by many Catholic youths as well. But all these schools had only temporary prosperity, and were soon ruined by the want of permanent endowments, the voluntary contributions by which they were sustained diminishing or ceasing with the frequent conversion of their supporters to Catholicism. Thus the school of Paniowce, in Red Russia, founded by Jan Potocki, and apparently of some importance, since it had the privilege of an academy and possessed a printing press, was abolished by Potocki's son, who returned to the Catholic Church. As for primary schools, we may safely assume that every larger congregation had one.

In Lithuania, too, there were quite a number of colleges belonging to the Helvetian Church, supported by the Protestant magnates of the Radziwills, who, although professing the Roman Catholic religion, continued to protect the foundations of their ancestors, and some of them last to this very day.

But, on the whole, it may be asserted that this period also in the Reformed world of Poland was rather barren in regard to the highest education and learning. The many petty but harassing religious

antagonisms between the parties within the church itself hemmed the progress of the Catholic University of Cracow, whose students frequently indulged in excesses; the Jesuit colleges, and the Protestant schools likewise. Many of the best Poles, nobles and divines, had to obtain their education in foreign universities, and, as an indispensable preparation for their academical studies, they were taught foreign languages, to make the foreign literatures accessible to them. In this foreign education, which was brought about by the downfall of the Polish schools of higher order, lies at the same time the reason why these schools could not recover till about the middle of the eighteenth century. The suppression of the anti-Trinitarian or Socinian schools in Poland, especially that of Rakow, which was conducted by scholars, Poles as well as foreigners, who enjoyed a European reputation; that of Lubartow, which belonged to the wealthy magnate family of Kazimirski, and many others; the abolition of their printing offices, prohibiting their restoration under the penalty of civil death, and the banishment of the professors—all left a deep gap in the system of Polish schools of high order.

Revival of higher education and downfall of Poland.—To Stanislas Konarski, a priest of the congregation of the Patres pii, belongs the high merit of reorganizing public instruction in Poland, of nationalizing it after the denationalization brought about by the macaronic period, and of giving a new stimulus to Polish literature. He found worthy assistants in the bishops Joseph and Andreas Zaluski, who established at their own expense a public library of 200,000 volumes at Warsaw, which they made public in 1747. When Stanislas-Augustus Poniatowski ascended the throne in 1764, a general movement of renaissance in Polish literature took place, which was zealously accelerated by the King. He also founded at Warsaw the "school of cadets," the nucleus of the now famous university. In order to encourage teachers and students by his presence, he used to come to the examinations held at that school, and had a familiar intercourse with the professors, whose erudition and works he liberally rewarded by the highest offices. After the suppression of the Jesuit order by papal decree, he employed their confiscated property and extensive estates to found and endow schools. Under his reign a commission of national education was established in 1775 to administer and perfect public instruction. This institution was, according to Forster, the first supreme magistracy of the kind in Europe, which sustained the reformed universities of Cracow and Wilno and hundreds of new schools by the funds obtained from the estates of the Jesuits, who had been expelled from Poland after the suppression of the order by Pope Clemens XII.

There is only one other State—namely, Prussia—which, after the destructive defeat of Jena and Auerstädt in 1806 and the subsequent loss of all her provinces on the left side of the Elbe, tried to compensate the material loss by an ideal gain, by the foundation of the University

of Berlin in 1810. Just in the same way, Poland, after the first dismemberment, in 1772, organized the said commission of education in 1773¹ and made it a government institution in 1775.

Of course the influence of the philosophy of the eighteenth century, the so-called period of enlightenment, and the progress in the system of teaching, the study of Montaigne, Komenski, Locke, Basedow, and Pestalozzi, and the spread of the influence of the encyclopædists had everywhere slowly created a sentiment in favor of good schools; in Poland, during the time of her misfortune, more than anywhere else the conviction took possession of many minds that good schools and higher education were necessary for the salvation of the country and for the moral and material progress of the nation. The King deemed it to be the duty of the Government to promote and aid schools of all grades for the promotion and extension of education, and the vice-chancellor of Lithuania, Joachim Chreptowicz, introduced a bill in the Polish diet of 1775 to make the commission of education a government institution. The act gave to the commission the exclusive right to control and govern all the Polish universities, colleges, academical colonies, and all the public schools. The commission was composed of the ablest men; among them were Andrew Zamoyski, Count Ignatius Potocki, Prince Adam Czartoryski, Prince Michael Poniatowski, bishop of Płock; Julian Niemcewicz, the famous poet; Gregor Poranowicz, Pater Kopczynski, and Pater Hugo Kollatai, the latter being the soul of the commission, an able and aggressive statesman, a highly cultured and liberal-minded man, a democrat in the best sense of the word. The commission held semiweekly sessions.

The country, so far as it was not annexed, was divided into six school districts. Each district had higher-grade and lower-grade colleges. The universities of Cracow and Wilno were reformed, and a teachers' seminary (normal college) added to each. Each district had inspectors of the schools and methods of teaching; libraries and museums were founded at the universities and colleges; gold and silver medals were coined to stimulate industry by awarding them to the best scholars; talented young men, after graduating from the home schools, were sent to the western and southern European countries to perfect themselves still further and to acquire more knowledge about other nations, their institutions, customs, and character.

The diet of 1793 extended the powers of the commission of education, and placed also the female institutes under its control. After the second partition the Government lost control of almost all its functions and the commission passed out of existence in 1794.

¹ In July, 1873, the hundredth anniversary of the commission of education was celebrated at Lemberg (Lwów), capital of Galicia, Austria. In commemoration of that event the "charter of the commission of education" was reprinted in thousands of copies; it was to be the first volume of the "Pedagogical Library" of Lwów.

It is indeed remarkable that Poland, in the short period of her precarious existence, 1775-1793, made far greater progress in learning and produced more works of merit than during the whole period that macaronism dominated public education, a period which lasted nearly a century and a half. This progress of learning began also to exercise a most salutary effect on the state of the church in Poland, which had immensely suffered from the protracted struggle between the Catholics and the Dissidents.

But the Republic was doomed to annihilation. Yet, as if to illuminate its downfall, one of the most fruitful periods of scientific and literary elevation set in,¹ accompanying the restoration of schools, high and low. Krasicki (1735-1801) was surnamed the prince of poets. His immense genius excelled in the most varied fields of poetry. His *Myszeis* (*mysz*, mouse; *Myomachia*) is a mock-heroic poem, consecrated to the war of King Popiel² against the mice of his kingdom. The oddities of the court of King Popiel and the quarrels, strifes, and intrigues of the mice are ingeniously and bitterly sarcastic allusions to the court and Polish nation of the time. It is in its kind—comparable to Sebastian Brant's *Narrenschiff* and Rabelais's satiric works—one of the best mock-heroic epics and the finest monument of Polish literature in the eighteenth century. His fables, too, are one of the master works of Polish literature. Niemcewicz is especially famous by his historic songs, which have been set to music by the Polish composers. Numerous other great literary men, like the historians Naruszewicz, Kraszewski, Jezierski, etc., the jurists Skrzetuski and Ostrowski, the publicist Hugh Kollataj, etc., glorified the political downfall of the country. Stanislaus Staszic, born in 1755, a genuine patriot, after the establishment of the short living Congresspoland, at the Congress of Vienna, was named minister of public instruction, in which position he improved the existing schools and established new ones, and raised the University of Warsaw to a much more important position. He also founded an institute for the deaf and dumb and a school of engineering, thus laying the corner stone for the later developed schools of technology in Russia. It is his merit to have advanced the intellectual condition of the country in its political decline.

Another patriot, who devoted himself to the education of the Polish

¹ It is difficult to see how Morfill can find the period of Krasicki and Niemcewicz and the literature which the political decay of the eighteenth century produced as "harmonizing with its decadence." This statement is as unwarranted as to call Krasicki a "Polish embodiment of a French abbé;" "his epic on the war of Chocim no epic at all;" "his lighter pieces and mock heroics as pleasing."

² The legend of King Popiel, very similar to that of Bishop Hatto (cf. the mice tower on the Rhine), goes as follows: "King Popiel was a vicious man, and had become so hateful to the nation that a conspiracy, headed by his uncles, was entered into against him. He treacherously poisoned his enemies and left their bodies to the beasts of the fields. But numberless rats sprang from their bodies and consumed the king and his family."

nation, raised the Academy of Cracow to a high standard, bringing about a great progress in the education of the country, was Hugh Kollataj. But his efforts to remedy the political evils of the country were thwarted by the blindness of his opponents.

Thus all the brilliancy of the period in literature, history, and education served only to illuminate the end of Poland. From this time on education in Poland has to go through all the phases and political changes of the three countries of which she forms integral parts.

HIGHER EDUCATION OF RUSSIAN POLAND.

On April 25, 1795, Stanislaus Poniatowski resigned the crown of Poland at Grodno, and therewith the history of the country under Russian, Austrian, and Prussian rule begins. Emperor Paul treated his Polish subjects with great regard and kindness. His successor, the romantic Emperor Alexander I, also allowed, to a large extent, self-administration and the use of the native language, and in 1803 conferred great privileges upon the University of Wilno.

The crushing defeat of Prussia by Napoleon and the inglorious Tilsit treaty brought to a part of Poland once more a shadow of independence. By virtue of Article V of that treaty the duchy of Warsaw was created in 1807 under the Elector of Saxony; Frederick Augustus. It was composed of almost all the Polish provinces taken from Poland by Prussia in 1772, 1793, and 1795; it had about 2,200,000 inhabitants and an area of about 101,500 square kilometers, embracing six departments—Posen, Kalisz, Płock, Warsaw, Lomza, Bydgoszcz (Bromberg). In consequence of Napoleon's war of 1809 against Austria, in which the duchy participated, the latter was increased by all the land between the Vistula, Bug, and Pilitza, i. e., Cracow, Sandomir, Lublin, and other cities and territories.

This establishment of a national government in the new duchy of Warsaw had a favorable influence upon public instruction. The commission of education was resurrected, and Count Stanislaus Potocki placed at its head. The name was changed first to "chamber of public education," then to "directory of public education," and after the creation of the "congressional Kingdom of Poland," under Russian government, to "commission of enlightenment." Warsaw was endowed with a law school (1808), to which was added in 1811 a school of administrative sciences and a school of medicine. Each province of the duchy was to receive a district college, every village its primary school.

But the invasion into Poland of the confederate armies in 1813 made an end to the attempted reforms. Still the literary movement and the ascendancy of public instruction went on; historians like Lelewel and Albertrandy flourished, numerous literary societies were formed, and the cities and academies rivaled in preeminence as to certain branches. Thus the school of Krzemieniec was superior to that of Warsaw in poetry; Wilno excelled by its school of medicine; while in Warsaw the

Society of the Friends of Sciences contributed very much to encouraging and developing the literary movement. Mickiewicz planted the standard of romanticism in Poland; he is the Polish Victor Hugo. His Konrad Wallenród (1828) and Malczeski's Maria, a song of the Ukraine (1826), are pearls of epic and lyric poetry unsurpassed in any literature.

Thus the intellectual progress of the Russian part of Poland ever went on and the political dependence did not weigh too heavily upon the country. Russian Poland was to form a constitutional kingdom allied to Russia by personal union, somewhat like Sweden-Norway. The constitution allowed the country was even too liberal, as compared with autocratic Russia, to last very long. Poland was to be governed by responsible ministers, a senate, and a legislative chamber. A national army under the national White Eagle, a separate budget, a free press, and personal liberty, as well as the free use of the Polish language in private and official life were guaranteed; but this good will would and could not last. In 1819 the anti-Russian movement, which steadily increased, made a censorship of the press necessary, contrary to the terms of the constitution; some of the students of the universities of Wilno and Warsaw were imprisoned and tried for high treason.¹ At last the University of Warsaw and a great number of schools and private institutions of learning were suppressed by ukase of November 9, 1831, and the school of cadets at Kalisz by ukase of January, 1832. An ukase of February 15, 1832, decreed that the library of 150,000 volumes, engravings, and the cabinet of numismatics should be transferred from the University of Warsaw to St. Petersburg. The ukase of February 26, 1832, known by the name of "organic statute," destroyed all the stipulations of the Vienna treaty and declared "Poland is an integral part of the Russian Empire; its inhabitants must in the future form with the Russians but one and the same nation. The ministry of public instruction is abolished." All educational institutions of Poland were placed under the control of the department of the Interior in St. Petersburg. Here the school system of Poland begins to become absolutely Russianized in form, spirit, and contents; and it can not be said that, in spite of many hardships, the efforts of the Russian Government were unwise, impracticable, though hostile to the Polish education of the Polish nation.

In place of the closed university a "general college" was opened for the purpose of teaching law and classics. The nobility and bureaucracy had separate philological provincial colleges, while the other classes ("le tiers état") were educated in the so-called "real-gymnasias" with a more technical training. According to the ukase of Czar

¹ In 1830 Warsaw had the following higher educational institutions: The university with about 600 students; three classical gymnasias (lycea); one polytechnic school, founded in 1825; one agricultural college, founded in 1816; one school of forestry, founded in 1816; one musical conservatory; four seminaries; three female high schools with 830 pupils.

Nicolaus I in 1840 the purposes of education in Poland were to arouse the love of religion and monarchical government and the acquisition of special technical knowledge.

Mr. W. A. Day in his *Russian Government in Poland* (Longman, Green & Co., London, 1867), the best and most impartial book on the subject, based on the best and most reliable Russian sources, speaks about the educational events of that epoch in substance in the following way:

Warsaw and Wilno were the seats of two universities, where men of the Polish race had long been educated; they possessed libraries and collections, the relics of old times, the memorials of an age when Copernicus taught and Sobieski ruled. These institutions were regarded by the Emperor as memorials of that past which it was his mission to crush out. If he suppressed them, he thought he would destroy two of the rallying points of disaffection and revolt, so his mandate went forth, and the universities were closed.

The libraries and collections they had contained were transferred to St. Petersburg and Kief, and Poland and the western provinces were deprived of their accustomed means of education. No longer possessing them in their own neighborhood, the nobles of the Kingdom were compelled to send their sons to the distant universities of Kief, Moscow, and St. Petersburg. Some of the poor students, who were unable to afford the cost of an education, were supported at these universities on condition that after leaving it they should pass several years in the public service. Thus, far away from their own land, the Emperor anticipated that they would forget the misfortunes of their country, that they would cease to look back on its past history with vain repining, and that they would devote all their energies to the service of the Empire.

The result did not answer his expectations; in many instances it prevented the poorer proprietors from affording a liberal education to their sons, and frequently the wealthier classes refused to part with their children, as they objected to the long and remote separation rendered necessary by their distance from the Russian universities. And the wealthier proprietors were unwilling that their sons should enter the public service and they therefore sent them very frequently to some German university to receive their education, and left them to gather it as best they could in the course of foreign travel.

Education was thus in a measure checked by this act of power, but nevertheless large numbers of Polish students went to the principal Russian universities, where, instead of losing their nationality, it became more than ever confirmed.

Sometimes in periods of political excitement they banded themselves together as a distinct and separate body, neither sharing in the sports nor sympathizing in the pursuits of the other students. Thus, in the university of St. Petersburg they formed one-third of the whole body

of students, and in that of Kief they were comparatively even more numerous; in the former they partially and in the latter they altogether refused to associate themselves with the Russians. Oftener, however, they took the lead in daring political speculations, supported the most advanced liberal theories, and endeavored there to prejudice their Russian fellow-students against all the forms of an autocratic Government.

The policy of the Emperor Nicolaus on the subject of education was consistent with the measures adopted in other branches of the administration.

The study of the ancient history of Poland was forbidden or permitted only in the feeble or garbled treatises of Russian scribes, as though every battlefield had not its memory, as though every tomb in the churches, every banner that moldered on their sacred walls, did not teach some passage of her history. The works of foreign authors were rigorously forbidden, and secret commissions punished their study with imprisonment and exile. The visits of foreigners were as much as possible discouraged, and they were subjected to numberless vexatious restrictions, having their speedy departure for their object.

The process of Russification was inaugurated with great skill and executive talent, however painful the systematic policy of destroying an old, historic, and rich civilization might be to the Pole or any other nationalist.

The first act of that process was an act of charity. The poor Polish orphans and waifs, whose parents had perished during the bloody revolution of 1830 or had been deported, were taken under Russian care and protection to be educated in order to become useful Russian soldiers. On the 24th of March, 1832, Prince Paskewitch issued the following order:

It has pleased His Majesty the Emperor that all abandoned male children, orphans, or paupers in Poland be incorporated into the cantonal bataillons, and that accordingly they be taken in a body (*enlevés en masse*) and sent to Mińsk, where they will be disposed of according to the regulations of the generality of His Majesty.

Also the children of the Polish schools of charity, the orphans of the Child Jesus, were taken care of by the Russian administration. An ukase of June, 1832, prohibited the use of the Polish language before those tribunals of Russian Poland which lay outside the Kingdom proper.

The 15th of August Pope Gregory XVI addressed an encyclical to the bishops of Poland (alike in spirit to a recent encyclical of Leo XIII to the Polish bishops in Russia) to submit themselves to their magnanimous Emperor Nicolaus I as their legitimate sovereign. An ukase of June, 1838, prescribes that history and the exact sciences be taught in the Gymnasias (Lyceas) in Russian. By virtue of decrees rendered in 1843 and 1845 in regard to the public instruction in Poland, superior and secondary instruction were limited to the technical sciences. To pursue the courses of classical and philosophical instruction the Polish

youths must betake themselves to the Russian universities proper. The communes were authorized to abolish old and incompetent schools according to their best judgment; thus 239 primary schools were closed in the decade of 1845-1855. The revolutionary movement in 1846-1848 forced the Russian Government to new measures of restriction. But a new stimulus was given to the cause of education when the noble Emperor Alexander II, in 1856, appointed Marquis Wielopolski minister of civil government of Poland.

At the accession of Alexander II to the throne, education in Poland was at a very low ebb. The suppression of the University of Warsaw left no establishment in the Kingdom where a superior education could be procured. In all the Kingdom there were only eight gymnasia or institutes for nobles where a secondary education was given, and by law the professors in these institutions were obliged to teach the sciences in the Russian language, though practically this enactment was not always observed, for it was difficult to find professors who could speak Russian, and still more difficult to find scholars to comprehend them.

The elementary public instruction was in a better condition. The number of elementary schools was 1,000, and there were 20 district and "real" schools. Yet even under these improved conditions, in 1860 only 137,417 persons (28 per 1,000) in Poland had obtained a superior education; 825,470 (170 per 1,000) could write and read; 3,877,579 (802 per 1,000), or more than four-fifths of the population, could neither write nor read.

In 1857 the Government had taken the first step toward the establishment of a university in Warsaw by endowing a faculty or academy of medicine there. A further step was taken in 1861, when the Emperor directed the commission of public instruction to elaborate a project of law in order thoroughly to reform the organization of public instruction in the Kingdom. The aim of this scheme was to enable men of every religion and condition to study special sciences there, and allow the common people to acquire all elementary knowledge necessary for them.

The law consequently elaborated was sanctioned by the Emperor, and put in force from March 20, 1862, and consisted chiefly of the following particulars:

Catholic priests and proprietors of towns and villages were allowed to found, at their own expense or at that of the place where they were established, elementary schools for teaching the Catholic religion, reading and writing in the Polish language, and arithmetic, and they could appoint as masters of such schools all individuals having the qualifications required by law for enabling them to take such office. In addition to these, one or more elementary schools were to be founded in each commune at the expense of the Government; these schools were to be placed under the surveillance of the Catholic priests and certain

inhabitants of the commune, elected by the commune itself, and to be subject to their inspection and local administration.

The district schools were to be divided into "general" schools for general instruction; "training" schools for preparing masters for elementary schools, and special or "real schools" for teaching agriculture, trade, and other special subjects.

In addition to the 7 existing gymnasia, 6 more were directed to be added, and instead of the Institute of Nobles a lyceum was founded as an establishment where a supplementary or superior class to those existing in the gymnasia might be taught. The scholars might belong to any religious denomination, and the cost of instruction was only 16 rubles a year.

A polytechnic institute was founded in Pulova, and the plan of the University of Warsaw was sketched out. It was to be composed of four faculties—medicine; philosophy, or physics and mathematics; jurisprudence; history and philology. To the university two seminaries were to be attached for preparing masters for gymnasia and district schools. The polytechnic institute was to be composed of five sections—mechanics, civil engineering, mining, agriculture, and forestry. Students of all religious persuasions were admitted to the university, and the cost of instruction was only 20 rubles a year.

The national language, history, and literature were to be taught in all the schools; the Polish language was alone employed in giving instruction, and the Russian language was only taught in the superior and secondary schools.

Such were the institutions founded in consequence of the decree of March 14, 1861, by the noble and liberal-minded Emperor Alexander II, and his right hand in Poland, Wielopolski. These institutions were intended to pave the way to others of a yet more liberal and national tendency, and to the eventual introduction of a system of constitutional government in Poland, for extended education is the surest preparation for the responsibilities of power.

But the insurrection of 1863 stopped the beautiful free development of a national education in Poland. Yet even under these changed conditions, the fruits of the educational movement were not lost, although partly lost, to Polish nationalism.

Marquis Wielopolski, although animated by sincere patriotism, with great knowledge of his country and the wishes of his countrymen, was nevertheless probably the most unpopular man in Poland. Yet his merits in the improvement of education in Poland were extraordinary. Under him the schools were reorganized and rapidly increased. The university was partly reestablished in 1861 under the name of "Principal School," in 1862 the Marymont Institute was changed into the Polytechnic Institute, and in 1869 the former was raised to the standard of the other Russian universities, all instruction being, however, unfortunately conducted in the official Russian language.

The new University of Warsaw.—On June 8, 1869, an imperial ukase was issued to the Ruling Senate (*Pravitelst vuyuschiy Senat*), reading as follows:

Having recognized the advantages of erecting in the place of the now existing Principal School at Warsaw an imperial university, enlarging it in accordance with the local conditions and the legislation on the basis of which the other universities are constructed, we authorize the drawing up, by the minister of public instruction and in the committee for the affairs of the Tsarstvo of Poland, the plans for the establishment and the statutes for the University of Warsaw, and transmitting them to the Ruling Senate, we decree that—

(1) On the basis of these plans and regulations there be established in place of the Principal School at Warsaw at the beginning of the ensuing academic year 1869-70 the Imperial University of Warsaw.

(2) For the support of this university there be turned over the sum of 132,100 rubles, which is at present given for the maintenance of the Principal School, and the remaining sum of 79,680 rubles, needed for the budget of the university, shall be added from the imperial treasury.

(3) The balance necessary for the maintenance of the university in this current year of 1869 in consequence of the change of its status shall be entered into the accounts of expense of the ministry of public instruction.

In the following year (1870) the total of 211,718 rubles required shall be put under the proper heading in the financial accounts of the ministry of public instruction.

(4) All the plans for the construction of the university in place of the Principal School at Warsaw shall be submitted to the minister of public instruction.

The Ruling Senate shall not cease to work for the completion of the proper plans.

ALEXANDER II.

TSARSKOE SELO, *June 8, 1869.*

The University of Warsaw, like all the Russian universities, belongs, according to Friedrich Paulsen, to the German type of university, which also includes Austria, Switzerland, the Netherlands, and Scandinavia. The word of J. Delyanoff, Russian minister of public instruction, will be unassailable:

We endeavor in everything that concerns educational affairs to accept Germany as a model, and this is very good. Our universities are established after the German type. Germany is the country of higher civilization; its universities stand on a considerable height.

A commission of all the curators of the Russian universities and 7 professors, under the chairmanship of the curator of Dorpat, George von Bradke, in 1862 undertook the modification and advancement of the law of 1835 concerning the universities, not its change. In 1863 the "improved" bill of that commission became law under the minister of public instruction, A. Golownin, who deemed it essential and necessary to make the autonomy of the universities the basis of the law. It consequently transferred the direct administration of the universities to the rector and the academic council, "which shall decide all the affairs either definitely or subject to the confirmation by the curator of the university. The academic council is the center of the internal administration, the highest resort, to which all the other organs are subjected."

Briefly, all this meant self-government of the universities, to the exclusion of the State and governmental power.

Golownin's successor, Count D. Tolstoi (1866-1880), soon recognized the necessity of organic changes. The attitude of the students; their excesses of a political nature; disturbances, especially among those of the university, the medico-surgical academy, and the school of technology at St. Petersburg, forced the minister to fix their position legally in harmony with the other higher organs of the State power (1867); collisions in the academic council brought about instructions in regard to the duties and rights of the rector (1868); extremely undesirable results at the reelection of professors, who needed a majority of two-thirds of all the votes of the academic council, caused the abolition of this arrangement.

It was just at this critical juncture that the University of Warsaw was established with the old principal school as its nucleus, and it was but natural that it should receive regulations of its own, especially adapted to the necessities, from a Russian standpoint, of a university of the Tsarstvo of Poland. The other Russian universities received their general statute only in 1884, which decisively transferred the acting power from the academic council and the faculties to the organs of the State, the curator, the inspector, a kind of police supervisor, and the rector.

The constitution of the University of Warsaw.—The constitution of the university is given in 11 chapters and 138 sections,¹ of which it may be desirable to make the following brief extracts:

The University of Warsaw consists of the 4 faculties, the historico-philological, the physico-mathematical, the legal, and the medical faculties. It is under the supreme supervision of the minister of public instruction and belongs to the circuit of the curator of Warsaw. He supervises the relations of the university with the minister and the supreme imperial power, decides questions which are not reserved to the minister, and has especially to maintain order and discipline within the university. The immediate administration of the same belongs to the rector, the academic council, the directors, and the faculties.

The Russian language is obligatory in conducting all instruction as well as in all official documents of the university.

The rector is nominated by the minister of public instruction from among the full professors and confirmed by the Emperor. He has the immediate administration of the university and is superior to the officers of the same. The academic council, in which all full and associate professors, under the chairmanship of the rector, have a seat and vote, bestows, at the request of the respective faculties, academic dignities, and has an advisory power with the curator or the minister in the affairs of instruction and inner administration of the university.

¹ Ustav Varshawskiego Uniwersiteta, pp. 33.

As to the general features of the Russian universities, their institutions, reforms, administration, I may safely refer the reader to the Report of the Commissioner of Education, 1890-91, pp. 195-242, prepared by Miss Frances Graham French.

The constitution of the universities at St. Petersburg, Moscow, Khar'kov (Charkow), Kazan, Kief, Odessa, is established by the imperial universal statute of August 23, 1884, and by a great number of regulations issued by the minister of public instruction. The University of Helsingfors (Finland) has its own statutes of 1852. The University of Tomsk has so far only a medical faculty, though the other faculties are now in preparation. The statutes of the old German University of Dorpat (Jurjew) and the formerly Polish University of Warsaw do not differ very much from the universal statute except in several incisive points, especially adapted to the purpose of making them centers of Russian learning par excellence. The university of Warsaw under the present curator, Apuchtin, is the center of the educational district of Warsaw, which is one of the 14 educational districts into which the Empire is divided (St. Petersburg, Moscow, Kazan, Orenburg, Charkow, Odessa, Kief, Wilno, Warsaw, Dorpat, Caucasus, Turkestan, West Siberia, and East Siberia). According to the original plan of this division during the reign of Alexander I, at the head of each district a university was to stand, but it is wanting as yet in the districts of Wilno, Orenburg, Caucasus, East Siberia, and Turkestan. All the universities, and in fact most of the schools, of the Empire are under the ministry of public instruction; only certain special schools are under separate ministers. The total contribution for education from the various ministries was 43,884,534 rubles in the budget for 1893.

The board of directors, which consists of the deans of the four faculties and the inspector, is charged with the economic administration, and exercises a judiciary power over the students. The disciplinary power is, first of all, in the hands of the inspector, a police officer without scholarly qualification, who, at the proposal of the curator, is nominated by the minister, and, although dependent on the rector in his activity, reports not directly to the rector but to the curator. With his assistants and servants and with the secretary for the affairs of the students he has to watch over the conduct of the students within the university buildings and, so far as possible, also outside of them. If the good order or good morals are disturbed in the university he has to employ proper measures to restore order.

The university has the right to import books from abroad without censorship as well as the right to publish books without preventive censorship upon the responsibility of the faculties. Each faculty consists of the dean, the full and associate professors, the docenten, and the lecturers. The deans are elected at the meetings of their faculties from the number of the full professors for three years, and, if there are less than 3 such professors in the faculty, also from the number

of the [extraordinary] associate professors. They must be confirmed by the minister of public instruction.

The historico-philological faculty of the University of Warsaw was originally established with 11 professors and 6 docenten.

The instruction in the Polish language as well as in the other modern foreign languages may be given by lecturers in their native tongue.

The following studies were to be obligatory: (1) Philosophy, (*a*) logic, (*b*) psychology, (*c*) history of philosophy; (2) Greek, (*a*) Greek language and interpretation of authors, (*b*) history of Greek literature, (*c*) Greek antiquities; (3) Latin (divisions like Greek); (4) grammar of the Slavonic languages; (5) Russian and the other Slavonic languages and the history of Russian literature; (6) history of general literature; (7) Slavonic philology, (*a*) Slavonic languages—Polish, Czech, Servian, etc.; (*b*) Slavonic antiquities; (8) general history; (9) Russian history.

In the physico-mathematical faculty the academic chairs were originally distributed among 10 professors and 5 docenten: (1) Pure mathematics; (2) mechanics (*a*) analytical, (*b*) practical; (3) astronomy and geodesy; (4) physics; (5) chemistry, (*a*) applied, (*b*) theoretical; (6) physical geography; (7) botany, (*a*) morphology of plants, (*b*) anatomy and physiology of plants; (8) mineralogy, geognosy, and paleontology; (9) zoology, (*a*) anatomy and systematics of animals, (*b*) anatomy of men and physiology of animals; (10) technical chemistry; (11) agronomical chemistry.

The law faculty was to have 10 professors and 3 docenten: (1) Encyclopedia of law, (*a*) encyclopedia of the legal and political sciences, (*b*) the history of the philosophy of law; (2) history of Russian law; (3) history of the Slavonic legislations, with a view to the other ancient and modern legislations; (4) Roman law, (*a*) history of the Roman law, (*b*) dogmatics of the Roman civil law, (*c*) Byzantine law; (5) public law, (*a*) theory of public law, (*b*) public law of the various foreign states, (*c*) Russian public law; (6) civil law and theory of pleading; (7) penal law and procedure; (8) police law; (9) finance law, (*a*) theory of finances, (*b*) Russian finance law; (10) international law; (11) political economy and statistics.

The medical faculty was to consist of 16 professors, 10 docenten, and 3 demonstrators (prosectors), and was to be provided with the necessary clinics and laboratories. One lector, for Russian, German, French, English, and Italian, respectively, was to be appointed.

As to the academic degrees, conditions, and appointments of the docenten and professors at the University of Warsaw, there is no difference from the other Russian universities. I can therefore refer to the Report of the Commissioner of Education, 1890-91, pages 237 to 242. As to salaries, they were fixed in the imperial ukase of 1869 at 5,000 rubles for the rector, 3,000 rubles for the full professors and the inspector, 2,000 rubles for the associate professors, 1,200 rubles for the docenten and demonstrators, 2,000 rubles for the lector in Russian, and 800 rubles for the lectors

in the other modern languages. For the cabinets and laboratories 7,650 rubles were appropriated; for the clinics, 8,000 rubles; for the edition of the university journals and gazettes, 800 rubles.

The matriculation of male students only, connected with many formalities, can take place only at the beginning of the winter semester in the case of such young men as are in possession of a certificate of maturity from a regular gymnasium under the supervision of the minister of public instruction. In the historico-philological and physico-mathematical faculties of the University of Warsaw only pupils of the religious seminaries, after passing an entrance examination, can be matriculated. Also, other friendly disposed persons besides the students can, under certain conditions, be admitted to the courses. Passing over from one Russian university to another can take place only with the permission of the board of directors of the latter institution. When applying for admittance, the student has, with his other certificates, to file his photograph with his own signature. He has to procure from the inspector every semester a new passport and entrance card to the university. The student pays to the university 50 rubles per semester (in the other Russian universities, 25 rubles) and a fee of 1 ruble per weekly hour for the semester (about 15 to 20 rubles). There is, however, an extraordinary liberality in remitting these fees, and even in granting scholarships, to needy but worthy students. These scholarships (*stipendia*) mostly enjoin the obligation upon the student of remaining in the State service for a certain number of years after graduation. Students' societies, deputations, collective petitions, and addresses are forbidden. The punishments that can be inflicted upon students are like those in the German universities—admonition, prison (in the so-called "*carcer*"), removal from the university (*consilium abeundi*), and relegation without the right of passing over to another Russian university.

The complete academic course comprises, for medical students, 10 semesters; for those of the other faculties, 8 semesters. Controlling examinations take place at the end of every semester. After completing his course, the student may obtain scholarships for two or three years, in order to prepare himself for the higher degrees. The requirements of scholarship and attainments are minutely described in the regulations, confirmed by the minister of public instruction. The final medical examination presupposes a preliminary examination in natural sciences after 4 semesters (like the *tentamen physicum* in Germany). There are two academic degrees—that of *magister* and of *doctor*—which are a necessary preliminary for obtaining a professorship in a Russian university.

To the original regulations of June 8, 1869, eleven appendixes (*priloshenia*) were added, to extend and improve the teaching and administering power of the university. These additional decrees were promulgated by the minister of public instruction or the curators of the Warsaw circuit of education from March 18, 1881, to December 27, 1891.

The need of a thorough Polish literary education having been strongly felt, it was at last decided by the committee on Polish affairs to leave it with the minister of public instruction to appoint a professor for Polish literature at a salary of 3,000 rubles. The Emperor having given his consent on January 12, 1882, it was reported by the curator on February 1, 1882.

The regulations concerning the rights of the rector as chairman of the academic council were fixed, the payment of fees by the students arranged, the university library provided with librarians and assistants, the astronomical observatory and meteorological station established, the numismatic cabinet and the museum of antiquities founded: briefly, the university put in working order in every respect.

Latest statistics of the University of Warsaw.—According to the statistical data given by the rector of the University of Warsaw, there were on the 1st of January, 1894—

| | |
|--|----|
| Professors, ordinary, including the rector..... | 48 |
| Professors, extraordinary..... | 12 |
| Privat-docenten, prosectors (demonstrators in the medical faculty, and lecturers, i. e., instructors in modern languages (the only ones who need not be Russian subjects)..... | 20 |
| Total..... | 80 |

Of the 47 chairs founded at the establishment of the university and distributed over the 4 faculties, there were 4 vacancies during the last scholastic year—agricultural chemistry, encyclopædia of the law and political sciences, legal medicine, and the clinical chair of therapeutics.

Number of students

During the scholastic year 1889-90:

| | |
|-----------------------------|-------|
| Historico-philological..... | 53 |
| Physico-mathematical..... | 143 |
| Law..... | 389 |
| Medical..... | 579 |
| Total..... | 1,164 |

During the scholastic year 1890-91:

| | |
|-----------------------------|-------|
| Historico-philological..... | 53 |
| Physico-mathematical..... | 138 |
| Law..... | 378 |
| Medical..... | 621 |
| Total..... | 1,190 |

During the scholastic year 1891-92:¹

| | |
|-----------------------------|--------------------|
| Historico-philological..... | 47 |
| Physico-mathematical..... | 135 |
| Law..... | 379 |
| Medical..... | 612 |
| Total..... | ² 1,173 |

¹ In this year 13 students were excluded from the university by order of the minister of public instruction.

² Besides 165 pharmaceutical and 6 foreign students.

During the scholastic year 1892-93 (including 99 pharmaceutical students).... 1, 176
 January 1, 1894 (including 57 pharmaceutical students)..... 1, 152

The students were distributed among the four faculties as follows:

| | Students. | Per cent. |
|-----------------------------|-----------|-----------|
| Historico-philological..... | 29 | 2.67 |
| Physico-mathematical..... | 141 | 13.27 |
| Law..... | 351 | 32.35 |
| Medical..... | 561 | 51.70 |

According to religions they were distributed as follows:

| | Students. | Per cent. |
|----------------------------|-----------|-----------|
| Orthodox Greek..... | 192 | 17.70 |
| Armenian Gregorian..... | 2 | .18 |
| Roman Catholic..... | 624 | 57.51 |
| Lutheran and Reformed..... | 51 | 4.70 |
| Hebrew..... | 216 | 19.91 |

According to birth there were—

| | Students. | Per cent. |
|---|-----------|-----------|
| Sons of nobles and state officials..... | 426 | 39.26 |
| Sons of the clergy..... | 47 | 4.33 |
| Sons of merchants..... | 22 | 2.03 |
| Sons of urban classes (mieshtshan)..... | 531 | 48.95 |
| Sons of rural classes (krestjan)..... | 58 | 5.50 |
| Sons of foreign subjects..... | 24 | 1.93 |

According to preliminary education there were—

| | Students. | Per cent. |
|---|-----------|-----------|
| From gymnasia..... | 1, 043 | 96.13 |
| From religious seminaries (Greek orthodox)..... | 37 | 3.41 |
| From other secondary schools..... | 4 | .46 |

These students came from the following educational circuits (okrugi):

| | Students. | Per cent. |
|----------------------------------|-----------|-----------|
| Warsaw..... | 828 | 76.32 |
| St. Petersburg..... | 19 | 1.75 |
| Moscow..... | 16 | 1.45 |
| Kazan..... | 11 | 1.01 |
| Orenburg..... | 3 | .27 |
| Western and eastern Siberia..... | 5 | .46 |
| Charkow..... | 5 | .46 |
| Odessa..... | 19 | 1.75 |
| Wilno..... | 56 | 5.16 |
| Riga..... | 36 | 3.32 |
| Caucasus..... | 11 | 1.01 |
| Kieff..... | 38 | 3.50 |
| Religious seminaries..... | 37 | 3.41 |
| Foreign institutions..... | 1 | .001 |

In the scholastic year 1893-94 the university granted the following titles and degrees:

| | As grad- uate stu- dents. | As can- didates. |
|--|---------------------------------|---------------------|
| In the historico-philological faculty..... | 3 | 1 |
| In the physico-mathematical faculty..... | 2 | 9 |
| In the law faculty..... | 38 | 27 |
| In the medical faculty: | | |
| Physicians..... | | 82 |
| Pharmacists..... | | 121 |
| Dentists..... | | 7 |

Report of the rector (1893-94).—The University of Warsaw is composed of four faculties, the historico-philological, the physico-mathematical, the law, and medical faculties, like the other Russian universities, excepting St. Peterburg and Odessa, which have no medical faculties; but the former has, beside the historico-philological, a most admirable oriental faculty.

The work done during the academic year 1893-94 shows that the University of Warsaw is a real universitas litterarum, not inferior to any European school of equal grade in the scope of instruction.

The historico-philological faculty.—This faculty consists of three great departments, the classical, Slavonic-Russian, and historical departments.

The principal studies are analogous to those of most of the other European universities here specially adapted to the needs of Polish students who are to be amalgamated to Russian professional, scientific, and literary life. The time to be devoted to study in this faculty embraces four years.

In philosophy there is at present only one chair, to which falls the instruction in psychology, logic, ancient and modern philosophy.

In the Greek language and literature, Greek dialectology, Euripides, Thucydides, as well as translation from Russian into Greek, is conducted by the head professor; the history of Greek literature, an introduction into Aristophanes, translation from Latin into Greek, interpretation of the orator Aischines is conducted by the associate professor of Greek.

The Latin department, conducted by 2 professors, embraces studies in literature, criticism, and hermeneutics in Tacitus, Juvenal, Martial, Cicero's philosophical works, and seminary practice.

Comparative studies of the Indo-European languages, their phonetics and morphology, and Sanscrit proper are taught by 1 professor ordinarius.

Russian and the other Slavonic tongues are taught by 2 professors and 1 lecturer, viz, Panslavic grammar, history of Russian literature in the eighteenth and nineteenth centuries, Russian grammar.

The history of Western-European literature is represented by 1 associate professor, who lectures on the epic poetry of western Europe and modern Greek literature.

Slavonic philology and antiquities are represented by 3 professors and 1 docent, embracing the history of Polish literature, Slavonic literature, and archæology at large, characteristics of the Slavonic races, ethnology, grammar of the Czech and Lusatian tongues.

Western European history, represented by 2 professors, who teach Greek history, German history in the nineteenth century, history of the Middle Ages, diplomatics and chronology, and practical exercises on the history of the Middle Ages.

Russian history, in the hands of 2 professors, treats of the reign of Alexander I and the modern period of Russian history, its ancient period, and the history of Western Russia.

The two principal Teutonic and the romance languages—German and English, French and Italian—are each represented by 1 poorly paid lecturer, generally a foreigner. In these departments lies the weakness not only of the University of Warsaw, but of all Russian universities, that of St. Petersburg not excluded. Instruction in modern languages amounts to mere “*Sprachmeisterei*.” There is not even a beginning of modern philology and critical literature in a university sense, and the contrast with the other highly developed branches of learning is so much the more striking.

The physico-mathematical faculty.—This faculty is admirably fitted out with professors and apparatus. All the branches taught in the best universities are here well represented in 22 departments, embracing astronomy, geodesy, botany, mineralogy, and crystallography; general, special, and technical chemistry; experimental physics, zoology, geology, and paleontology; pure and applied mathematics, mathematical physics, physical geography, comparative anatomy, and histology; mechanics and heavenly mechanics.

The law faculty.—This consists of 14 principal departments, under 12 professors, beside the 2 departments of legal medicine and psychiatry. The students of law are obliged, for their general education, to attend during their first year the lectures in the historico-philological faculty on the Russian language, ancient Russian history, history of ancient philosophy and logic, history of the Middle Ages; during their second course, the lectures on modern Russian history, the history of modern philosophy and psychology, as well as the French or German language. This rule is exceedingly beneficial for the elevation of the juridic faculty and worthy of imitation with us, especially as no finished college education is required for entrance to most of our American law schools, as is required for entrance to the Russian juridical schools.

The principal departments in the Warsaw law faculty are the following: Encyclopædia of law and the history of Slavonic legislation, legal and political sciences; history of Russian law; Roman law and Byzantine law; political law, civil law, civil procedure, penal law, criminal procedure, police law, law on economics and finances, international law, statistics, commercial law.

The medical faculty.—As to completeness of studies, equipment of laboratories, clinics, and hospitals, this faculty ranks among the very best of Europe. It is older than the university, having been founded in 1857 as the Medico-Surgical Academy at Warsaw. It contains 29 full departments of medicine and its auxiliary sciences. The Russian language, its phonetics, morphology, and syntax, is continued with the students of medicine during their first professional course. The pharmaceutical students, too, are bound to take certain courses in Russian. There are 24 professors (professors ordinary), 2 associate professors (professor extraordinary), 3 demonstrators (prosectors), 4 docenten, 1 lecturer in Russian in the faculty. The studies, distributed over a curriculum of four years, are descriptive anatomy; histology, embryology, and comparative anatomy; physiology; medical chemistry; pharmacy and pharmacognocny; pharmacology and prescriptions; pathological anatomy; general pathology; materia medica and therapeutics; therapeutical clinic; theoretical surgery; hygiene and medical police; diseases of women and children; forensic medicine; toxicology; ophthalmology; clinic of surgery; venereal and skin diseases; surgical anatomy and operative surgery; chirurgical clinic; psychiatry; and the auxiliary studies, i. e., botany, mineralogy, chemistry, physics, zoology. All these branches, taught by excellent authorities, make the medical faculty of Warsaw very efficient and worthy of praise.

Institute of Veterinary Surgery.—Beside the medical faculty of the university, and outside of it, there is in Warsaw also an Institute of Veterinary Surgery, with 1 director, 1 vice-director, 3 docenten, 7 instructors in veterinary surgery, and 1 teacher of the German language. This institute is very important, there being only one other such school at Charkow.

The university library.—The library of the old University of Warsaw (founded in 1817) was formed out of the various public and private collections of the old Polish capital, and especially out of the treasures of many abolished cloisters. In 1830 it contained 130,000 volumes and 1,500 manuscripts. The cabinet of curiosities contained 20,000 objects. After the suppression of the university, in 1832, in consequence of the Polish revolution of 1830, most of the Polish volumes (excluding the historical and political books) were transferred to the principal library of the circuit (Lehrbezirk), the library being increased by the library of Turkula and some cloister libraries. In 1841 the principal library, together with the numismatic cabinet and the museum of antiquities, was given over to the new university. Its library is now very large and valuable, especially rich in works of Polish literature, Polish history, and law. Among the manuscripts are the diaries of the Polish Diets, letters of King Wladislaw (1635-1645), and many other documents important to Polish history. The library is well catalogued by J. Wierzbowski, Polonica, XV ac XVI ss. in bibl. Universitat. Varsov. 1, 1889.

The numismatic cabinet consisted on January 1, 1894, of 4,280 objects, the most precious being the silver and gold coins and medals of Polish mediæval history. There is besides connected with the university a museum of antiquities, a cabinet of plaster figures, an ethnographical museum, containing very valuable objects of ethnography from all parts of the Russian Empire, also many prehistoric antiquities. A physical cabinet and laboratory, with a mechanical and magnetic station, provide for the practical exercises of the physico-mathematical faculty.

The astronomical and meteorological observatory, with complete apparatus, provides for the needs of the respective departments.

The geodetic cabinet and the chemical laboratories, the mineralogical, geological-paleontologic, botanical, zoological, zootomical, physiological, histological, and all the other medical cabinets, laboratories, clinics, and hospitals, render the complicated scholarly apparatus necessary for a university of the highest order well nigh complete.

The principal archives of the Polish kingdom.—These archives (Główny Archiw Tsarstwa Polskiego) are the most valuable source for the investigator of Polish history. The most important documents of these archives are those of the *Metryka Koronna*, i. e., the official records, conducted by the chancellor and the subchancellor of the kingdom, which contained all the documents provided with the royal seal—for instance, privileges, treaties, decrees. After the third partition (1795) the Polish and Lithuanian records were transferred to St. Petersburg, and only one part of the Polish registries was brought back to Warsaw. Another part of the Polish and Lithuanian matriculæ is now stored away in the archives of the Imperial Senate at St. Petersburg, a third part in the archives of the attorney-general at Moscow. A copy of the Lithuanian matriculæ (1386–1551) and some volumes of the original (1775–1792) are still in Warsaw. The archives contain, furthermore, the so-called “*Sigillata*” (regesta of royal documents from the year 1658 on), the chancellors’ “*Acta*” (from 1742 on), the records of various old courts (for instance, of the crown tribunals of Piotrków and Łublin), of the state, and several provincial diets of King Stanislaus Augustus’s commissions of education, finance, and military affairs. With the principal archives the secret archives of the Polish kingdom are combined. These were in Cracow till 1765; were then transferred to Warsaw; from there, in 1795, together with the above-mentioned matriculæ, to St. Petersburg, whence they were again brought to Warsaw. Those Polish documents which had been taken by the Prussians were also given back by that Government to the secret archives in Warsaw. The archives contain 1,462 documents, the oldest being a papal bull of 1215. These are documents of the highest value, not only to Polish history, but also to universal history, to the history of culture and civilization, and to a large extent to the unexplored history of the relations of the Poles with the Slavonic and Western European nations during the dark ages. There is, indeed, a mine for scientific and historical research in these

archives, although treasures are yearly dug out and published by the Polish and Russian historians in Warsaw, Cracow, and Lemberg. The archives contain, furthermore, among other treasures, the documents of the last Polish king and of Kosciuszko, the diplomatic archives of the Polish crown and Lithuania (1579-1759), political documents from the time of the partitions; also documents from the Russian time (1826-1831). The archives are, according to their importance, excellently administered by the Polish professor of the university, Adolf Pawiński, well arranged and catalogued. They are under the control of the central government of the Tsarstvo of Poland and have about 80,000 volumes in folio.¹

Archives of old records of the kingdom of Poland.—There are still other important archives in Warsaw (Archiv starych diel), which contain the remnant of the records, decrees, accounts, documents, contracts of the dissolved state council of the Polish king, the various commissions of the Polish government and other central magistrates. These archives form a part of the present chancellery of the Russian central government of the Polish Tsarstwo. By far the greater part of these old records had been destroyed or were sold at auction as waste paper after the last partition of the country; another part had been distributed among the various state ministries, provincial governments, and local magistracies.

Secondary education in Warsaw.—Of secondary schools Warsaw possesses 6 gymnasia, 1 real-gymnasium, 2 progymnasia (i. e., incomplete, the upper classes wanting), 1 (male) teachers' seminary, besides 4 (female) gymnasia, progymnasium, 1 school of drawing, 1 institute for the deaf and dumb and 1 for the blind, 1 Sunday business school for merchant clerks, 1 Sunday business school for tradesmen and mechanics. These are all Government schools. Outside of them there are, however, a large number of private schools of a higher order, which are all licensed and provided with teachers who have all finished their professional education and are provided with the respective diplomas.

Musical education in Warsaw.—A special feature of higher education are the musical institutes of Warsaw. In 1805 the Musical Society was organized. Its directors were Fr. Lessel and Count Fr. Krasicki. In 1812 it was changed to a "Musical Conservatory," under the directorship of Elsner. In 1823 the conservatory had already 164 pupils, among them Chopin and Dobrzynski, both pupils of Elsner. In 1858 Moniuszko was director of the conservatory and the leading spirit in Polish music. In 1861 Apolinary Kontski reorganized the conservatory, but the insurrection of 1863 greatly impaired the progress of that school, as well as of all the other institutions; yet the art of music developed to a high degree among the Poles, especially at the capital.

¹ There is an excellent description of this famous library by Bandtke and Herbart (lithogr.), 1840.

All these facilities for schools, from the lowest to the highest order, passing over the whole range of human knowledge—its unique libraries, its stupendous historical monuments, with their glorious reminiscences—make Warsaw the center of the intellectual life of the Polish people. Churches and cathedrals help to attain the highest standard of culture possible in a modern large city. Famous among them are the Catholic Cathedral of St. John, founded in 1360, connected with the old royal palace by corridors, containing the famous pictures and tombs of ancient celebrated Poles; the magnificent Greek Cathedral, finished in 1842; the Church of the Holy Cross, finished in 1695, with a splendid frontage and valuable images. The Capucin Church, built in 1681, contains the admirable marble statue of Jan III. (For a general description of the city, see the author's article "Warsaw," in Johnson's Universal Cyclopædia.)

Secondary education in the country at large.—As stated before, education has also been entirely reorganized since 1863 over the entire Polish country outside of Warsaw, and is steadily progressing, owing to the efforts of the Government to Russianize the nation by a thorough and extensive Russian education, and still more from the conviction of the Polish people that education alone can secure a high estimation and prestige of their nationality in the vast empire of which they are an integral part. In every Government town there is a gymnasium; the former district schools are rapidly changed into progymnasias. Although the official language in all the schools is Russian, as well as in the courts and all official affairs, yet the Polish language is generally known and used and even enriched and polished by the extensive printing of Polish books of all grades, while the pulpit is filled almost invariably by Polish priests for the Polish population, which is mostly Catholic. Especially difficult, if not impossible, is it to extirpate the Polish language in the primary schools which are being founded in almost all the villages that have an almost exclusive Polish population, unless it be mixed with numerous Jews and Germans. These schools, under the special supervision of Russian school inspectors, succeed, of course, in teaching the Russian language, but the latter is seldom used by the children at home and after the obligatory years of schooling are over.

The following secondary schools in the congressional Kingdom have certainly not yet lost their Polish character:

The city of Płock has 3 gymnasias, 1 teachers' seminary, 1 theological seminary.

The city of Polock (in White Russia) had a Jesuit academy up to 1820; from that time a high school, conducted by the order of "patres pii" (patres scholarum piarum). Polock has now only a county gymnasium. The cadet school was abolished in 1863.

The city of Sandomierz has a theological seminary and a gymnasium.

The city of Wloclawek has a theological seminary.

The city of Kielce has 1 theological and 1 teacher's seminary.

The city of Lublin has a theological seminary and a gymnasium.

The city of Lipno has a gymnasium.

Teachers' seminaries are also at Wymyślin, Tuchola, Łeczyca, Biata, Siedlce, Wajwery, an agricultural and forestry academy at Puławy, a business college at Lodz.

Outside of these there are about 50 public and private high schools in the congressional Kingdom.

Wilno.—We have briefly mentioned the history of the old and famous University of Wilno, the ancient capital of Lithuania, its foundation by Stephen Batory in 1570, its character as a Jesuit institute, its tendencies for good and for evil, its renewal by Alexander I in 1803, its prestige at that time, its suppression in 1833, and the removal of its library to St. Petersburg. A medico-surgical academy replaced it, but this was suppressed in 1842, and thus every trace of the university was blotted out.

But, although the University of Wilno is no longer in existence, yet the excellent libraries and archives of the renowned old capital of Lithuania make it still a unique center of learning, especially in Polono-Lithuanian history and diplomatics. Most valuable is the public library and museum (*Publičnaja biblioteka i sostojaščij pri nej muzej*). In 1856 Count Tyszkiewicz founded an antiquarian museum and an archaeological commission with it. When the old museum was closed in 1865 the valuable manuscripts of the museum (538 manuscripts and 2,000 documents) were transferred to the newly established public library of Wilno. In connection with the scholarly expeditions and researches of the years 1860-1880, which dug up rich treasures of the literary past, a considerable collection of church-Slavonic manuscripts was accumulated. The rich archives of Prince Sapieha, of the court of lords at Grodno, containing Russian manuscripts of the sixteenth century and extensive correspondence of Polish magnates in Government service, were also transferred to this library. It contains, besides, some of the most important old Russian manuscripts (for instance, the Turov Evangelium of the eleventh century) and numerous literary productions from western Russia, partly in the western Russian dialects. For the older history of the country there is nowhere more documentary material than here. Russian and Polish documents of all descriptions abound.

The department of printed books has been enriched by the collections of the ancient Roman Catholic cloisters, by confiscations of the rich libraries of political criminals, mostly anti-Russian magnates, and from various donations and exchanges, mostly of Latin and Polish and theological books.

The antiquarian museum contains the rich collections of its founder, Count Tyszkiewicz. Enriched by further donations, it contained in

1858, among others, 2,900 historic objects and 3,200 coins. Some of these valuable objects were later on transferred to the Russian museum in Moscow. At present the Wilno museum contains prehistoric, ethnographical, and mythological objects, old weapons, Christian, old Greek, and Roman antiquities, medals and coins, seals, portraits, and works of sculpture; all the objects together numbered 11,700 in 1885.¹

Wilno still possesses very numerous schools of a higher order—1 Roman Catholic theological seminary, 1 Greek Catholic seminary, 1 Christian and 1 Jewish teachers' seminary, 2 classical gymnasia, 1 progymnasium, 1 real school, 1 tradesmen's school, 2 girls' gymnasia, over 20 public and city schools.

The ruins of the old and historic castle of the Jagiellos still exist as a monument of Wilno's great past, when it was the capital of the Lithuanian princes from 1323 on. Among the 18 Roman and 12 Greek Catholic churches, the cathedral of St. Stanislaus especially excels with its magnificent marble chapel containing the silver coffin, weighing 3,000 pounds, with the remains of St. Casimir (died 1480), a place of pilgrimage for the Polish-Lithuanian people.²

Wilno has also the central archives of the ancient documents of the governments of Wilno, Grodno, Mińsk, Ljublin, and Kowno (Centralnyj archiv drevnich aktovykh knig).

As early as the fifteenth century provision had been made in the Lithuanian statute, and elsewhere, for the preservation of manuscript documents of the grand principality of Lithuania "in the stone houses and solid chests." Thus the materials of the Lithuanian supreme court of Wilno, as well as of other courts, various commissions, etc., i. e., state documents of the Lithuanian dukes, judiciary charters, local records, etc., were gradually collected so completely as to cover local history year for year. But the continuous wars and conflagrations proved very destructive to the archives, many things were purposely destroyed, many documents almost professionally falsified, so that great critical tests are necessary for the appreciation of these collections.

In 1852 the buildings of the suppressed University of Wilno (like those of Kief and Witebsk) were turned over to the storing of the central archives, and all the above-named documentary treasures, mostly Latin and White Russian and Polish, were deposited in that building and finally catalogued in 1863.

The oldest registers of these archives are the documents of the city council of Wilno from 1492 on. Among the most important documents, historically, are the letters and privileges of Jagiello [the bestowing of Magdeburg law (*jus Magdeburgicum*) upon the capital in 1387], of Sigismund Keistutowizs, Casimir, etc. The most recent additions are the

¹Vide *Systematischer Katalog der russ. Bücher*, 2 Bände (mit Zusätzen), 1879-1888; and *Katalog predmetov Muzeja* (Catalogue of the objects of the museum), II. ed., 1885.

²See article Wilno, Johnson's Universal Cyclopaedia.

archives of the Wilno Chapter, the archives of Ljublin, the archives of the Wilno Carmelites. In 1870 the Wilno archives numbered about 18,000 volumes and 1,700,000 documents.¹

The searching, investigating, registering, and cataloguing of these documentary treasures, extending at present to 12 volumes of "Akty" with many single works, is being performed by the archæographic commission (*Vilenskaja kommissija dla razbora i izdanija drevnych aktov*), founded in 1864. In 1842, by the instrumentality and at the expense of Governor A. Semenov at Wilno, a temporary commission appointed for the investigation of the documents and their transfer to the archæographic commission at St. Petersburg was decreed.

Witebsk.—The central archives of Witebsk, situated in the ancient cloister of the Dominican monks and coming under the supervision of the ministry of the interior, was established in 1863 to store the judiciary and forensic documents of the old Polish governments of Witebsk and Mohylów (Mogilew) from the sixteenth century to 1800.

But, as in the Polish state the courts had administrative functions also, there are other valuable materials relating to the economic and political conditions, church history, and ethnography of those districts of the old Kingdom, amounting to 1,823 volumes.

Nevertheless, while there exists all the elements for the highest culture and education in this vast country, known for many centuries by the historical name of Lithuania, and called in the official Russian language the Country of the Northwest, it is at present perhaps the most inanimate country in Europe. According to Russian administrative division, Lithuania consists of the governments of Wilno, Grodno, Kowno, Mińsk, Mohylów, and Witebsk. It occupies a territory larger than the Kingdom of Italy, and has almost 9,000,000 inhabitants (that is about 40 per cent of the population of the Kingdom of Poland proper). The proportion of industrial wealth per inhabitant is 4 rubles annually against 23 rubles in Poland. Commerce is reduced to a minimum, and is mostly in the hands of Jews, who are more numerous in Lithuania than anywhere else in Poland.

Regarding public instruction, Lithuania occupies almost the lowest place among all the provinces of European Russia, only the district of Orenburg, with its Bashkir and Tartar population, ranks lower in this respect. There are but 20 secondary schools with 5,800 pupils (that is 40 per cent of what there were thirty years ago). Primary instruction is even more neglected. The most civilized province of the country, the government of Kowno, with 1,600,000 inhabitants, has but 12,500 children in the public schools.

Newspapers are almost entirely wanting. Beside the official Russian *Wilenski Wiestnik* (Messenger of Wilno) there is no journal in the

¹ Vide: Katalog drevnim aktovym knigam gub. Wilen, Grodu., Ljubl., Kovenskoj, 1872.

country, Polish publications being prohibited as well as the Polish language, since this country, though it was united with Poland for many centuries, is not considered as Polish territory.

HIGHER EDUCATION IN AUSTRIAN POLAND.

In Galicia (Polish Halicz), the Polish crown land of Austria, which comprises the old kingdoms of Galicia and Lodomeria, the duchies of Oswiecim (Auschwitz) and Zator, and the grand duchy of Cracow, the entire school system, with the exception of the universities and schools of technology and arts with university rank, is governed by the supreme council of schools at Lemberg. This supreme council of schools and the rectors of the universities of Cracow and Lemberg, who are also ex-officio members of the Galician Diet (Landtag), and the rector of the school of technology at Lemberg are directly responsible and subject to the minister of public worship and instruction in Vienna (Hungary has had her own minister of public instruction since 1867).

The primary schools in Galicia are steadily improving, but although the law enforces compulsory attendance at the national schools for children between 6 and 12 years, and although parents are subject to fines for neglecting to send them, the percentage of those children, who ought to attend the common schools is still very low.

The secondary schools are the gymnasia, real gymnasia, and real schools. A complete gymnasium provides for a course of eight years' study, divided into two parts of four years each. The lower course not only prepares for the higher, but is also complete in itself for those who are unable or unwilling to proceed further. In passing from one class to another the scholars undergo a very searching examination. The curriculum of an Austrian gymnasium does not differ greatly from that of the German gymnasium; only all the courses are conducted in Galician gymnasia and other secondary schools in the national language of the people, i. e., Polish and Ruthenian, the former being in the majority and greatly predominating in the west, the latter in the east.

Of the 11 universities of the Austro-Hungarian monarchy, Galicia alone has 2—Cracow and Lemberg. Of the 8 schools of technology, Galicia has 1 at Lemberg, admission to which generally is conditioned by a successful graduation from an upper real school, a gymnasium or a real gymnasium, which insures the possibility of imparting a high scientific education. The complete technical course extends over five years.

The standard of these institutions will be described somewhat in detail in the following pages.

The New University of Cracow.—The famous old Jagiellon University of Cracow (Uniwersytet Jagielloński w Krakowie) has been illustrated in its most general characteristics in the foregoing pages of this study. We have noticed its respectable age, the papal bull of May 12, 1364, which permitted King Casimir the Great to establish a "studium

generale in qualibet licita facultate," the many vicissitudes of its existence, its universal reputation and foremost rank at the end of the fifteenth century owing to the noble humanistic and astronomical studies at that stronghold of highest learning. For centuries the Uniwersytet Jagielloński formed the center of scientific life in Poland, was a strong advocate of religious toleration and of that noblest flower of the highest learning, freedom of thought and conscience. Roman Catholic, as the university always was, it sustained a long, protracted struggle with the Jesuit order, whose spirit it deemed harmful to the freedom of the Polish nation. But with the degeneration of the latter in its constant wars with Russia, the Cossacks, the Turks, the Swedes, the Brandenburgers, the Prussians, and in the eternal feuds among the magnates themselves, the university, too, degenerated and finally vanished entirely.

The university, completely reorganized, was reopened on October 18, 1817, and on October 5, 1826, was solemnly confirmed by the three protecting powers of the Republic of Cracow: Austria, Russia, and Prussia. In 1846 the Republic, and with it the university of the capital, became Austrian again, to increase the wealth of ten universities by a new brilliant star. But the attempt to introduce German as the official language into the philosophical, medical, and law faculties (the theological faculty being Catholic and Polish throughout could, of course, not be changed) by ministerial decree of October 29, 1853, failed. Between February 4, 1861, and April 30, 1870, the Polish language was gradually and completely restored to cultivate and to treasure up the valuable civilization of the first western Slavonic nation, a great and noble task which is being fulfilled with a peaceable and affectionate devotion.

The administration of the university in 1892 was conducted at an expense of about 339,550 florins, which included the establishment of the second course of the agricultural department in the philosophical faculty. The expenses of the fiscal year 1893 amounted to 393,794 florins, including 30,000 florins for the establishment of the third course of the agricultural department. The governmental contribution for covering the expenses was 379,151 florins. The budget of expenses for 1895 was 531,296 florins, of which 485,060 were paid by the Government.

The Imperial Academy of Sciences.—Closely connected with the university, if not actually a part of it, is the Imperial Academy of Sciences at Cracow which is composed of a body of the most eminent men in the mental and natural sciences. With the exception of the Academy of Sciences in Vienna, which had been proposed by Leibnitz, but was founded on May 30, 1846, and which publishes the great scholarly records of its sessions, the "*Fontes rerum Austriacarum*," the "*Scriptores ecclesiastici latini*," etc.; the former is the most important academy of sciences in the Austrian Monarchy. As for scholarship and brilliancy in Slavonic researches it surpasses even Vienna and accomplishes

for the western Slavonic world what the South Slavonic Academy of Arts and Sciences at Agram (Croatia) (*Jugoslavenska Akademija znanosti i umjetnosti*) accomplishes for the south and that of Petersburg for the eastern Slavonic world. Both the latter academies are older, it is true, the Agram Academy having been founded in 1836 as "*erudita societas*," and as an academy in 1861, while that of St. Petersburg (*Imperatorskaja Akademija nauk*) began its activity in 1725 with foreign academicians throughout. The Academy of Sciences at Cracow was founded only in 1872, taking origin from the Society of Sciences which had existed since 1815.

The intellectual movement of the Bohemian nation has brought about the youngest but most active academy in the Austrian Monarchy. The imperial consent to the statute for the establishment of the Bohemian Emperor Francis Joseph Academy of Sciences, Literature, and Arts (*Česká akademie císaře Františka Josefa pro vědy, slovesnost a umění*) was granted on January 23, 1890; on October 18 the first general assembly took place. On May 18, 1891, the solemn opening of the academy was celebrated. This academy is divided into four classes: (1) Philosophy, state, law, and social sciences, history, and archæology; (2) mathematics, natural sciences, and medicine; (3) philology; (4) belles-lettres, fine arts, and music. The many publications of this academy are of the highest order and importance.

In fact among all the Slavonic peoples, not only in Austria and Russia, but also in the Danube Principalities, Bulgaria and Servia, this intellectual movement is going on and giving vent to its energy by the establishment of universities and academies of sciences.

The academy of Cracow has a fixed endowment of 16,000 florins from the Government; 20,000 florins in 1895. Its protector was Archduke Karl Ludwig (died a few weeks ago); the vice-protector is the Polish ex-minister of finance in Austria, the former professor of political economy at the University of Cracow, Julian Dunajewski; its president, Stanislaw Count Tarnowski, professor of Polish literature. The academy is divided into (1) the philological department, (2) the historico-philosophical department, and (3) the department of mathematics and natural sciences.

Since the greatest scholars of the Polish nation are members of the Academy of Sciences in Cracow (beside some eminent foreigners and the corresponding members), it may be appropriate to give the names of the actual members, to convey an idea of Poland's greatest scholars of the present time.

In the philological department [besides a few university professors of Cracow in the respective departments, Stefan Pawlicki, professor of dogmatics and religious philosophy; Fryderyk Zoll, professor of Roman law; Franciszek Kasperek, professor of international law and philosophy of law; Franciszek Piekosiński, professor of old Polish law; Ludwik Teichmann, professor of anatomy; Napoleon Cybulski, professor

of physiology; Franciszek Michał Karliński, astronomy and higher mathematics; Szczesny Kreutz, mineralogy; Józef Lepkowski, archaeology; Wincentz Zakrzewski, general history; Stanisław Tarnowski, Polish literature; Stanisław Smolka, Polish history; Józef Rostafiński, botany; Lucyan Malinowski, Slavonic philology; Edward Janczewski, anatomy and physiology of plants; Kazimierz Morawski, classical philology; Maryan Sokołowski, history of art; Emil Godlewski, agricultural chemistry]: Baudouin de Courtenay, University of Dorpat; Alex. Brückner, University of Berlin; Jan Gebauer, Prague; Józef Hampel, Budapest; Vatrosl. Jagić, Vienna; Anton Kalina, Lemberg; Wład. Nehring, Breslau; Court Councillor Julian Claczko; author Wład. Lozinski, Lemberg; Wład. Łuszczkiewitz, professor of the school of arts, Cracow; Anton Malecki, University of Lemberg; Wład. Spasowitz, University of Petersburg; Anton Petruszewitz, custodian of the cathedral at Lemberg; Stojan Novaković, prime minister, Belgrade; Sir Kasimierz Stronczyński, Piotrków; and 19 corresponding members. The director of this department is the classical philologist at the University of Cracow, Kazimierz Morawski.

These men represent the highest work that is being performed in the domain of Slavonic philology, language, and literature in general and Polish in special.

In the historico-philosophical department, Sir Alfred de Arneth and Leon Bilinski, directors of the House, Court, and State archives in Vienna; August Count Cieszkowski, replaced by Michał Bobrzynski, vice-president of the school council of Galicia, Lemberg; D. Mendelejew, Petersburg; Bishop William Fraknoi, Budapest; Udalrich Heyzmann, professor in Cracow; Wład. Tomek, University of Prague; Albert Kętrzyński, director of the Ossolinski Institute, Lemberg; Bishop Likowski, Posen; Edward Rittner, Vienna; Albert Sorel, secretary of the Senate, Paris; Józef Supinski, Lemberg; Jacob Caro, University of Breslau; Adolf Pawinski, University of Warsaw; Anton Randa, Prague; Isidor Szaraniewicz and Thad. Woiciechowski, Lemberg; Heinrich von Zeissberg, Vienna; and 18 corresponding members. The director of this department is the professor of Roman law, Fryderyk Zoll. There has never been in Poland such a scientific movement, especially in the domain of Polish and Slavonic history, as at present. It is perhaps only surpassed by the revival of national learning in Bohemia, where the Czech University of Prague was absolutely severed from the old common university with its German preponderance, and opened in the academic year 1882-83. The Bohemian technical high school in Prague was erected in 1868, and has been administered as a State institution since 1875. Owing to this scientific movement the historical sciences have been marvelously revived, but, although it would be unjust to limit the many historical scholars of the Polish nation, still the above names fairly represent the leaders of thought in that science.

There is one great Polish historian in the garb of a novelist who has not yet attained the rank of an academician; it is Henryk Sienkiewicz, but he has attained the rank of the foremost Polish historical novelist, and may be well compared with the great German historical novelists Gustav Freytag, Felix Dahn, and Joseph Victor von Scheffel, who have been overwhelmed with academical honors in Germany. As these great historical novelists have illuminated German history and made it popular and accessible to the broad masses of the German people more than the tremendous volumes of the *Monumenta Germaniæ Historica* could ever do, so has Henryk Sienkiewicz in his three admirable historical novels, *With Fire and Sword*, *The Deluge*, and *Rodzina Polonieckich*, performed the most masterly work for the illustration of the downfall of the Commonwealth under King Jan Kazimierz.¹

In the mathematical scientific department, Benedykt Dybowski, University of Lemberg; Heinr. Ferd. Hoyer, Warsaw; Franz Mertens, University of Graz; Julian Niedzwiedzki, Lemberg; Louis Pasteur (deceased), Paris; Bronislaw Radziszewski, Lemberg; Eduard Strassburger, Bonn; William Thomson, Glasgow; Rudolf Virchow, Berlin; Wład. Zajackowski, Lemberg; Jan Franke, Lemberg; Marcell Nencki, University of Petersburg; Giov. Schiaparelli, director of the Astronomical Observatory, Milan; and 16 corresponding members.

This Imperial Academy of Sciences, in connection with the great Jagiellon University of Cracow, is undoubtedly the center of the highest learning in the Polish nation, and if Warsaw is still considered as the political capital, Cracow is surely to be considered as the intellectual seat of Polishness.

Cracow and Lemberg are the Polish universities par excellence; but as the latter has the strong Ruthenian element of Galicia to contend with, the former is the rallying point of the Polish students of the three adjoining countries, who wish to be educated in the Polish spirit and culture. The number of students in 1892 was 1,227, which increased in 1893 to 1,283, but fell off in 1894 to 1,242, and rose to 1,290 in 1895 (summer semester, 1,230). Of these, 1,137 were regular students who had fulfilled all the preceding conditions before matriculation—i. e., were provided with the certificate of maturity for university studies—and 105 were hearers who are not admitted to the State examinations without having subsequently fulfilled the conditions required. There were 66 (Catholic) theologians, 486 students in law, 517 in medicine, and 173 in philosophy. In 1895 there were in theology (Catholic) 69, in jurisprudence 608, in medicine 438, in philosophy 128, in agriculture 47, and in pharmacy 14. The present rector is Stanislaw Smolka.²

The university is in its four faculties well represented by the most

¹ Since this section was written I find in *Minerva, Jahrbuch der Gelehrten Welt*, 1895–96, that the celebrated Polish author has been elected to the full membership of this distinguished body.

² The rectorate of Professor Kreutz has just been announced for the ensuing year.

distinguished professors, mostly Poles. There are 7 full professors in the Catholic theological faculty who teach divinity in a four years' course, as follows: Pastoral theology, exegesis of the New Testament, church history, general dogmatics and religious philosophy, special dogmatics, exegesis of the Old Testament, Semitic languages, canon law.

The faculty of law and political sciences is represented by 8 full professors, 4 associate professors, and 4 privat-docenten, who prepare the students for the legal profession in a four years' course. Instruction is given in Roman law, philosophy of law and international law, Austrian civil law, Austrian political and administrative law and statistics, penal law and pleading, canon law, old Polish law (by 2 professors), political economy, commercial and banking law, Austrian law of finance and finance sciences, and German law. The Polish and local Galician legislative conditions, however, do not seem to be as well represented as in the same faculty of the Lemberg University. Two great seminaries—that of the legal sciences and that of the political sciences—provide for the practical education of the students.

The medical faculty is conducted by 12 full professors, 11 associate professors, and 7 privat-docenten. It is safe to say that no branch of the medical sciences is neglected, and it is only to be stated that the instruction in medicine, distributed over a course of five years, is as complete as possible. Practical education is given to the students in the medical clinic, in the surgical clinic, in the anatomical-surgical cabinet, in the ophthalmological clinic, in the gynecological clinic, in the aseptic-gynecological laboratory, in the pathological-chemical institute, the anatomical institute, the pharmacognostical institute, the physiological institute, the pathological-anatomical institute, the institute of veterinary surgery, the medico-forensic institute, the pediatric clinic, the clinic for skin and venereal diseases, and the institute for general and experimental pathology. All these medical institutions are carried on at an annual expense of 42,728 florins.

The philosophical faculty has 23 full professors, 5 associate professors, 11 privat-docenten, and 1 lector in French. Twelve members of this faculty belong also to the Academy of Sciences. The branches taught in this faculty are astronomy and higher mathematics (an astronomical observatory, founded in 1791, furnishes it with the scholarly apparatus for research); mineralogy (mineralogical institute); archæology (archæological institute); general history, Austrian history, and Polish history (historical seminary); Polish literature and Slavic philology (Slavonic seminary); botany, anatomy, and physiology of plants (botanical laboratory), to which department the botanical garden of Cracow, administered at an annual cost of 3,500 florins, is attached; mathematics with a mathematical seminary; geography; German philology, with a seminary; classical philology, with a philological seminary and proseminary; romance philology; physics, with a physical institute; history of art, with a corresponding institute; geology

and paleontology, with a geological institute; chemistry and agricultural chemistry, with two chemical institutes and laboratories and an institute for agricultural chemistry; zoology and zootomy, with the two respective institutes; farming and agriculture, cattle raising, with institute; comparative anatomy; philosophy, pedagogics and didactics, and Sanscrit, represented only by 1 privat-docent, respectively. The laboratories and institutes are conducted at an expense of at least 12,100 florins a year.

The university library.—The library attached to the university is one of the oldest and richest in the Austrian Monarchy. At the end of 1892 it contained 213,779 works, in 283,858 volumes; 5,150 MSS., in 6,485 volumes; 1,702 maps, 7,693 engravings and pictures, 3,057 musical works, and 9,476 coins and medals. At the beginning of 1895, 224,774 works, in 300,029 volumes; 5,321 MSS., in 6,755 volumes; 1,751 maps, 7,730 engravings, 3,222 musical works, and 9,481 coins and medals. The library has a most interesting history, which has been excellently narrated by G. S. Bandtke, *Historia biblioteki Uniwersytetu Jagiellońskiego w Krakowie*. Krak. 1821.¹

When King Władisław Jagiello reorganized the University of Cracow, in 1400, and granted to it rich endowments and revenues, a library was also founded and was continually improved. Endowment was left to it from time to time by public-spirited citizens. Andreas Olszowski, archbishop of Gnesen, left in 1671 the sum of 10,000 florins for the opening of a reading hall. In 1775 the newly established commission of education arranged the library, and attached to it and catalogued all the distracted collections of the bursæ and collegia of the university. After the third partition the library fell a share to Austria, to which State it has belonged ever since, except during the time of the independent republic of Cracow (1809–1846).

The manuscripts of the library are catalogued by Wład., Wisłocki *Catalogus Codicum manuscriptorum bibliothecæ universitatis Jag. Cracoviensis*, Cracov. 1877–1881, 2 vols. The other treasures are described by Karol Estreicher. *Biblioteka Jagiellońska*. Kraków 1881, and *Przechadzka* (guide) *po bibliotekie Jagiellońskiej*. Kraków 1882.

The library is maintained at an annual cost of 20,570 florins (21,470 florins in 1895) in addition to the regular fees, and was used by 2,356 readers and 2,383 guests; 6,000 works, in 15,000 volumes, were loaned out in the year 1894.

The State archives.—The archives of the town and rural forensic affairs of the palatinate of Cracow (*Archivum actorum castrensis et terrestrium palatinatus Cracoviensis*) were founded at the end of the eighteenth century by the unification of various smaller archives. They contain *Acta judicii capitanealis Cracoviensis* 1428–1792, *Acta judicii terrestris Cracov. colloquiorum generalium, judiciorum in curia regis*

¹ Cf. also Matejko, *Geschichte der Univ.-Bibliothek zu Krakau*, 1864, 8°, vide *Minerva*, p. 381.

et in conventione regni 1338-1642, 1767-1797, Acta juris supremi theutonici castri Crac. 1380-1794, Acta magnæ procurationis in arce Cracov. 1549-1794, Acta consularia et scabinalia civitatis Cracov. 1392-1797, Acta castra Biecensis 1436-1793, Acta terrestria Czechoviensia 1401-1783. These archives are endowed with 6,000 florins.

As to secondary schools, Cracow has three gymnasia—that of St. Anne, founded in 1588, with 560 pupils; that of St. Hyacinthe, founded in 1858, with 458 pupils, and the Third Imperial Gymnasium, founded in 1883, with 497 pupils. There are several real schools, besides two theological seminaries. The following institutions supply instruction in all the other pursuits not covered by the university and the polytechnic school: The Polish State Commercial College, with 86 pupils and 2,000 florins state, subvention; the Agricultural College, the Tradesmen College, the Czartoryski Museum,¹ and the Academy of Fine Arts. The great painter Jan Matejko, who died in 1893, was the director of the last-named institution. Two State teachers' seminaries—one for males and one for females—both founded in 1871, have 183 and 240 candidates, respectively. The official language is Polish.

The Polish State Industrial School, with an architectural, mechanical engineering, and chemical department, and workshops for decorative drawing and designing, has 158 pupils and 135 in the trade school attached to it.

The University of Lemberg (Lwów).—An admirable history of the University of Lemberg, of 442 large octavo pages, was published at the end of the year 1894 by the two professors of the university, Drs. Ludwik Finkel and Stanisław Starzyński, under the title *Historya Uniwersytetu Lwowskiego*, Lwów, Nakładem Senatu Akademickiego, 1894. The older history up to the year 1869 was written by Professor Finkel, the last twenty-five years of its development by Professor Starzyński. For the first time, all the archives were opened and searched by the authors to give an authentic account of the history of Galicia and Lodomeria as related to the university.

After an introduction of 9 pages by the rector of 1894, Ludwik Cwikliński, a list of the rectors of the university is given from 1784 to 1894.

The academical schools before the foundation of the university are treated at length. In the same year in which the Jagiellońska Akademia was founded, two months after the issue of the letter patent erecting the studium generale at Cracow which was "to attract the dwellers of distant lands" (*longinquarum incolae regionum ad eius allicere accessum*),

¹This museum was originally founded, in 1813, by Prince Adam Czartoryski, at Puławy, on the Vistula, and taken to Petersberg in 1830, but a part of it was rescued and carried to Galicia and Paris. In 1876 the whole collection was carried to Cracow. The museum contains 100,000 volumes, 5,070 MSS., and 1,202 documents. *Catalogus manuscriptorum musei principum Czartoryski Cracoviensis*, edid. Jos. Korzeniowski. Fasc. I-III, Crac. 1887-1891; see *Minerva*, p. 383; 1895-96.

according to the *Codex diplomaticus univ. studii generalis Cracoviensis*, ed. 1870, King Jagiello ordered a high school ("szkoła metropolitalna") to be erected at Lemberg and to be governed by the commune itself (*ut ipsi cives scholas construant edificent et reformat rectoremque scholarum eligant valentem et plebano presentent.*)¹ For two centuries this metropolitan school was in a flourishing condition. Its pupils were divided in three classes—*primani, secundani, et tertiani*. Instruction was given not only in the seven arts, but also in Latin, and with the dawn of the renaissance, in Greek, too. The graduates of this school study philosophy in Cracow, and in the foreign universities of Padua, Bologna, Rome, and Paris, whence they bring home their doctorates. Among its many distinguished scholars the three greatest names of the early epoch of Polish humanism—Bursius, Ursyn, and Simonides—are grouped around this school in the last quarter of the sixteenth century until they are drawn to the famous new academy founded by Jan Zamoyski.² "Whatever there is of brilliant scholarship in our city," write the aldermen of Lemberg as late as 1662 to the rector of the University of Cracow, "is derived from the Metropolitan Academy. Our Senate, our Government, is composed in its majority of pupils of this academy."

When about the middle of the sixteenth century, during the storms of the Reformation, not only the Academy of Cracow, but all the other schools of renown began to become disintegrated, there sprang up Protestant, Calvinist, and Dissenting schools, and against them Catholic schools, ready and prepared to war for the old faith. All the other schools fell, as it were, into lethargy waiting for better times. With especial zeal the Society of Jesus undertook to spread education among the Catholic youths to make them strong for the impending battle. The Jesuit schools, called *collegia*, sprang up in all the Catholic countries. Introduced into Poland in the year 1564 by the famous Cardinal Hosius, the founder of the still flourishing Lyceum Hosianum in Braunsberg (Prussia), they established colleges in all the larger towns of Poland. In 1584 Jacob Wujek, S. J., a famous Bible scholar, and Benedykt Herbest, S. J., some time professor in the Metropolitan Academy, came to Lemberg and began scholastic work. In the next year a rebellion arose against the Jesuit fathers, but Aquaviva, the then general of the order and the author of the celebrated *Ratio-studiorum* of the Jesuit schools, succeeded in establishing a permanent settlement in 1591, the first prefect (superior) of which was Martin Laterna, a scholar of the Braunsberg school and of the Academy of Wilno, the adviser of King Stephen Batory, and the author of the *Spiritual Harp*. In 1596 there were already in the Lemberg college 6 professors and 1 superior. In 1608 it was raised in rank, had 32 professors, among whom were 16

¹ Cf. also H. Denifle, *Die Entstehung der Universitäten des Mittelalters bis 1400*, Berlin, 1885, p. 9.

² Cf. J. Kallenbach, *Les humanistes polonais Fribourg, 1891*, pp. 19-45; also my article "Zamoyski," *Johnson's Universal Cyclopedia*.

priests, and 200 students. The humanities were taught by 3 professors, moral theology by 2, controversial theology by 1. In 1612 a philosophical, in 1613 a mathematical course, were added. In 1633 the number of students reached 550 and the college became more flourishing; but the frightful wars that swept over Poland, the Cossack and Tartar invasions, the Russian, the Swedish, the Brandenburg wars, so graphically described in Henryk Sienkiewicz's masterly historical novel, *The Deluge*, gradually ruined the college. In 1649 there were only 26 students; in 1653 only 4 theological hearers; in 1656 the theological course was entirely closed.¹

When the waters of the deluge that had swept over Poland began to subside, King Jan Kazimierz turned his attention to the city of Cracow, which almost lay in ruins. In January, 1661, was issued from the royal chancery the order for the foundation of the academy or university of Lemberg, which was to be placed on the same footing with the universities of Cracow and Wilno. The very interesting Latin document is reprinted on pages 21, 22, and shows the pride of the King in the Polish institutions of learning and his desire to emulate his great predecessors. The university was to be founded under the auspices of the Jesuits:

* * * *faciliter ac libenter in animum induximus, ut Collegio Leopoliensi Societatis Jesu Academicæ dignitatis accessio Nobis annuentibus fiat, titulusque Universitatis deferatur. Damus igitur potestatem in eodem Leopoliensi Societatis Jesu Collegio Generale Studium in omni licita facultate constituendi: Theologiæ nimirum tam Scholasticæ quam Moralis, Philosophiæ, Matheseos; Juris utriusque, Medicinæ Liberaliumque Artium et Disciplinarum ac Scientiarum omnino omnium, quascunque prædicti patres Societatis Jesu tractandas ibidem per se vel per alios censuerint, pro ipsorum arbitrio ac instituto, consuetoque Academicarum atque Universitatum more et praxi.* * * *

But there was an outcry all over the Kingdom against this foundation. The Jagiello university especially resented "the interference of the Jesuits with its own rights and privileges." The Academy of Zamojski, too, opposed it. Even the commune of Lemberg—senatus populusque Leopoliensis—arose against the foundation. And, indeed, the school was never successful; in 1672 only one class was opened; in the humanities and philosophy there were only a few students. Even when, in 1677, the number rose to 500, among whom were the sons of the most distinguished families, and, though physics and anatomy were taught, for which no privilege existed, as appears from an edict of Augustus II (May 13, 1706), "that only the one university of Cracow shall have the right of the four faculties," the academy could not stand against the public opinion of the whole country. In spite of a royal

¹The principal source for the history of this college is a MSS. in the Imperial Library of Vienna: "*Historia collegii Leopoliensis Societatis Jesu manu propria Matthiæ Wielewicz pro tunc (1664) rectoris diligentissime collecta, etc., descripta ad annum 1665, quo anno obdormivit in Domino.*" The best account on the Jesuit colleges in Austria is given by J. Kolle, *Die Jesuiten-Gymnasien in Oesterreich*, Prague, 1873.

edict of 1763, however, to close the academy, and a papal renunciation of the bull granting its establishment, instruction was carried on till the dissolution of the order by papal decree. (Bull of Clemens XIV of 1773.) Meanwhile the political upheaval of the first partition of Poland entirely changed the constellation of the affairs of Lemberg as well as those of the whole realm.

Under Austrian rule Galicia had the advantages of the school reform carried on by Empress Maria Theresa in all her dominions.¹ Count J. A. Pergen, the director of the Oriental Academy in Vienna, who had elaborated a masterly plan of public education, but a rash and radical man who would "with one stroke of the pen revolutionize everything," was appointed the first administrator and governor of the newly acquired province of Galicia with almost sovereign powers. The edict of appointment² reads as follows: "*Cum plena facultate, ut nomine Nostro (i. e., Mariæ Theresiæ (occupatas provincias administret et quidquid ad ordinandam iustæ administrationis normam spectare visum fuerit, in opus redigat.*" First of all the bad sanitary condition of the country and the great mortality made the establishment of a medical college indispensable; physicians, surgeons, and midwives were wanting; the other higher schools could be gradually founded. Thus a number of eminent medical men were dispatched from Vienna to establish the school and to organize medical service over the new province.

The public schools, being in a wretched condition, had to be reorganized and put under proper inspection. The Jesuit college and the academy were transformed into an Austrian lyceum, professors for the German language were appointed, chairs for logic, metaphysics, and ethics as well as for all the branches of jurisprudence were established, even mechanics and technology, cartography, and geodesy for the surveying of the new territory were taught. In 1776 the Collegium nobilium or Collegium Theresianum (Ritterakademie) was established for the sons of the noble families of Galicia. All these new schools were administered by a special commission in Lemberg established by the Empress for the Galician schools (in *Studiensachen aufgestellte k. k. Commission in den Königreichen Galicien und Lodomerien*).

The Empress conceived the idea of founding a university in Lemberg as early as 1774. In 1776 the imperial chancery wrote to the Lemberg government on the question, "whether the city would be suitable for a university rather than Zamość," where an academy already existed, or Przemyśl which lay in the center of the country and was the seat of a bishop. But the plan did not mature during her life. An edict of 1777 speaks only of "several trunks (corpora) of higher schools;" there was not one large body which could be called a university. The war of the

¹ Cf. J. A. Helfert, *Die Gründung der österreichischen Volksschule durch Maria Theresia*, Prague, 1860; Adolf Beer und Franz Hohegger, *Die Fortschritte des Unterrichtswesens in den Kulturstaaten Europas*, Vienna, 1867.

² Cf. *Edicta et Mandata universalia Galiciæ*, Lwów, 1773.

Bavarian succession, the difficulties with Prussia, and the death of the great Empress in 1780 prevented the establishment of a great university in Lemberg. Her noble son, Joseph II, finished in 1784 what his great mother had begun,¹ and the present Emperor laid the last corner stone by the establishment of the medical faculty in September, 1894.

Emperor Joseph II, the most enlightened ruler of Austria in the last century, wanted the university to be built anew, not handicapped by any old privileges and duties, as a monument of modern times. Roman Catholic and Greek orthodox theology were to be treated side by side. The German and Roman law (*ius publicum* für Reichsgeschichte und Staatenkunde), heretofore the only branches taught in the faculties of law, were to be enlarged for the special needs of the Polish population (Wolf, p. 6: "Da diese Kanzeln sich meistens nur mit dem deutschen Staatsrechte und der deutschen Staatsgeschichte beschäftigen, diese aber für die galizischen Einwohner nie von einem besonderen Nutzen sein kann"). Never was a university founded with such a high spirit of liberty, generosity, and toleration for the individuality of a conquered nation, never were the good wishes for the divided nation more sincerely expressed than in Emperor Joseph's diploma of October 21, 1784:

* * * Die landesväterliche Sorgfalt, welche unser vorzügliches Augenmerk jederzeit auf die Bildung der Jugend lenket, hat uns bewogen für unsere Königreiche Galizien und Lodomerien, dann die Herzogthümer Osowiecim und Zator eine hohe Schule oder vollständige Universität in der Hauptstadt Lemberg zu errichten. * * *

From such beginnings the university arose and through many vicissitudes reached its present high standard, in numbers the fourth university of the Austrian Crown (after Vienna, Budapest, Prague). As to the Austrian possessions of the old Kingdom of Poland the University of Lemberg is the second great center of Polish learning of the highest order, though in numbers it surpasses even the University of Cracow by 141 students (cf. *Minerva*, 1895-96). Lemberg (Lwów), being the principal city in the old palatinate of Little Russia (Ruska) in the Polish and restricted sense of the term, has a strong Mało-Russian or Ruthenian population with their own language, to which large concessions must be made in the university and higher and lower schools. The Staropigiński Institute is devoted to the encouragement of the study of the Mało-Russian language, and has issued some important works, such as editions of old South Russian chronicles. A good library is attached to the institute.

King Augustus III intended to establish a university in Lemberg, and even obtained the sanction of Pope Clemens XIII in 1759; but the disturbances of the Seven Years' war did not allow this plan to mature. Only in 1784 was the old plan realized by the great and noble reformer,

¹G. Wolf, *Geschichte der Lemberger Universität*. Kleine historische Schriften, Vienna, 1892.

Emperor Joseph II; the university later on, bearing the name "K. K. Franzens-Universität in Lemberg (Cesarska Krolewska Uniwersytet imienia Cesarsza Franciszka I we Lwowie)," was founded at this time without the sanction of the Pope. On the 3d of November, 1784, the solemn inauguration took place; but it was not prosperous at first, and in 1803 the university was changed into a simple lyceum. On the 21st of November, 1817, it was reestablished and reorganized as a university, without a medical faculty, however, which was established only in September, 1894. During the Polish Revolution, in 1848, the bombardment of the city also damaged the university building, but the most irreparable loss was the burning of about 40,000 volumes of books.

The old policy of the Austrian Government having been the Germanization of its Polish domain, the language for instruction and affairs was German throughout until the 22d of March, 1862. The necessity of allowing perfect freedom in the use of the native Polish and Ruthenian languages was then acknowledged. Since July 4, 1871, the Polish language has been generally used. In the theological faculty, however, the lectures and seminary instruction are given in the Latin language, with the exception of pastoral theology, catechetics, and methodology as well as pedagogics which are given in the Polish and Ruthenian (Russian) languages. In the law faculty all lectures are delivered in Polish excepting the courses on the Austrian penal laws and penal process by 1 professor and 1 privat-docent which are delivered in Ruthenian. Of course, Ruthenian philology and literature and German philology and literature are taught in their respective languages. With the establishment of the medical faculty in the academic year 1893-94, the university is now complete.

The financial management of the university, which, of course, is a State institution, was in 1892 conducted with an appropriation of 106,800 florins, which rose to 245,356 florins during the fiscal year 1895, the Government contributing 213,674 florins. An extraordinary appropriation of 14,100 florins served for the purchase of the scientific apparatus in the chemical laboratory (1,000 florins), changes in the university building (4,100 florins), last installment for the erection of the chemical institute (4,000 florins), second installment for the scientific equipment of the latter institute (1892).

In 1893 the university expenses amounted to 169,805 florins, toward which sum the Government had to contribute 158,578 florins.

The university, like all the other Austrian universities, is divided into four faculties—the theological, the law, the medical (about which no data have yet been given out), and the philosophical faculties, the latter embracing both the historico-philological and the physico-mathematical faculties of Warsaw and most of the other Russian universities.

At the head of the University of Lemberg stands the Imperial Royal Academic Senate (Cesarski Krolewski Senat Akademicki), composed of

the rector magnificus,¹ at the same time the president of the academic council, the prorector, i. e., the rector of the preceding year, the deans (dziekani) of the faculties, and the deans of the preceding year (pro-dziekani), 1 delegate from each faculty, respectively, and the secretary and notary, 12 members in all.

The academic senate takes care of the general affairs of the university, its property, the discipline of the collegium of instructors, and decides all disputes that may arise between the faculties. Disputes between the senate itself and the faculties are decided by the ministry for cultus and education.

The matriculation of students as regular hearers can take place only after they have passed the examination of maturity in a gymnasium. At the beginning of the academic year (October) 1892-93, there were 1,283 matriculated hearers in the University of Lemberg. In October, 1893, there were 950 regular and 124 special hearers, distributed as follows: 322 in theology, 585 in law, 167 in philosophy. In the summer semester, 1894, there were 1,413 students. In 1895 the number of matriculated hearers was 1,445.

The Catholic theological faculty of Lemberg is composed of 8 professors, 1 privat docent, 2 instructors (nauczyciele) for Polish and Ruthenian catechetics and methodology, respectively, and 2 adjuncts, all of them being priests and doctors of theology.

The study of theology, like that of law and philosophy, is distributed over four years. The curriculum in the summer semester 1893-94 will give a fair example of what is being done in theology at the University of Lemberg:

First year.—General dogmatics, five hours a week. Sacred history (historia sacra) from the beginning of the world to Christ's birth, including biblical geography and archæology and a special introduction to the Holy Scriptures, four hours a week. Exegesis to Jesaias from the Latin Vulgate, two hours a week. Exegesis to First Book of Samuel from the original Hebrew text, three hours a week. Grammar of the Arabic language with practical exercises, two hours a week. Philosophico-theological propædæutics, four hours a week.

Second year.—Special dogmatics, five hours. Introduction to the New Testament (second part), three hours. Exegesis of the New Testament from the text of the Vulgate, three hours. Exegesis of the New Testament from the original Greek text (Epistle of St. Paul to the Romans), three hours. Higher exegesis (exegesis sublimior) from the original Greek text of the Second Epistle of St. Paul to the Corinthians, one hour.

Third year.—Moral theology, five hours. Church history, five hours. Pedagogics, two hours (Polish and Russian).

Fourth year.—Pastoral (practical) theology, five hours (Polish and Russian). Institutions of canon law, five hours. Catechetics and methodology, five hours (Polish and Russian).

¹ The rector magnificus in the Austrian, as in the German universities—in opposition to the Russian universities, where he is appointed for an indefinite time, and like the American university president—is elected from the number of the professores ordinarii or emeriti for one year from each faculty alternately by a body of the professors (4 from each faculty) under the parting rector as chairman.

The distribution of students was as follows:

| | Theology. | Law. | Philosophy. | Total. |
|----------------------------|-----------|------|-------------|--------|
| Hearers..... | 338 | 813 | 186 | 1,337 |
| Regular matriculates..... | 296 | 786 | 113 | 1,195 |
| Hospitants..... | 42 | 27 | 73 | 142 |
| Austrians..... | 329 | 787 | 173 | 1,289 |
| Foreigners..... | 9 | 26 | 13 | 48 |
| Poles..... | 80 | 672 | 146 | 908 |
| Russians (Ruthenians)..... | 248 | 137 | 40 | 425 |
| Germans..... | | 3 | | 3 |
| Italians..... | | 1 | | 1 |
| Roman Catholics..... | 89 | 447 | 162 | 638 |
| Greek Catholics..... | 248 | 149 | 40 | 437 |
| Greek Orientals..... | | 1 | 1 | 2 |
| Armenian Catholics..... | 1 | 4 | 3 | 8 |
| Protestants..... | | 5 | 1 | 6 |
| Hebrew..... | | 206 | 39 | 245 |

Among the 73 hospitants (students not having the gymnasial certificate of maturity) there are 40 students of pharmacy.

The law faculty of the university is composed of 15 professors and 5 privat-docenten. The circle of studies contains the various aspects of the Pandects (Roman law) taught by 3 professors, German law, Catholic church law, philosophy of law, international law, encyclopedia of law and the political sciences, Austrian private law, Austrian penal law and equity pleading (in Polish and Ruthenian), political economy by 2 professors, Austrian civil law, Austrian banking law, Austrian statistics with a reference to the neighboring European States, commercial law, economic administration of Galicia, Polish private law and pleading, Austrian political law, science of political accounts in the Austro-Slavonic countries.

One of the most remarkable and beneficial features of the Lemberg law faculty are the numerous juridical seminaries, conducted by the most eminent professors: The seminary of administrative and political sciences, the seminaries of German international law, of Polish law, of canon law, of penology, of Roman law, and the seminary of political economy.

The philosophical faculty consists of 21 professors, 11 privat-docenten, 3 docenten, and 3 instructors in modern languages (analogous to the lectores of the German and Russian universities).

In the philosophical department proper the following branches were taught in the last summer semester: Logic with regard to the needs of the candidates for the middle or secondary schools (szkół średnich); elucidation of John Stuart Mill's Utilitarianism; methodology of the mathematical and cognate sciences; on the task and method of academic studies; introduction to the history of philosophy.

In the department of history and its auxiliary sciences, extensive studies in Austrian, Polish, classical, and universal history were conducted: The history of the Austrian State from the beginning of the Thirty Years' war to the close of the Karlowitz peace (1618-1699); history of the Slavonic peoples and states within the Austro-Hungarian

Monarchy; history of Poland and Lithuania in the fifteenth and sixteenth centuries; Polish diplomatics; survey of the history from the downfall of the Roman Empire to the thirteenth century; Italy at the time of the Renaissance; modern history; history of the pragmatic sanction; Raphael's life and works; history of Polish art in the nineteenth century. Two historic seminaries supply practical exercises for historical investigations. A full chair for the study of geography is provided.

The department of philology and literature has a classical and a modern division. The curriculum of studies is excellent and complete. The classics have had such an old citizenship in Poland that the standard of classical studies in the University of Lemberg can be stated as simply the highest possible. A philological seminary and proseminary aids in the very best training of the students in classics.

In the modern division, Polish and Slavonic literature are naturally the foremost. But the German language is also excellently represented; the history of German literature was studied last summer, and in the middle high German division of the Germanic Seminary Gudrun was treated. Unfortunately there is no scientific treatment (in the university sense) of English philology and the Romance languages, the former being represented only by one instructor (*nauczyciel*) twice a week, the latter by one instructor five times a week. Polish and German stenography are also taught.

The Slavonic studies are so much the better represented in the following courses: History of Polish literature from the second half of the tenth to the end of the fifteenth century, seminary exercises in the history of Polish literature, scientific Polish grammar, an elementary course in Old Slavonian, reading and interpretation of Servian poets. There are courses also in the history of Russian literature from 1709 to 1848, Old Slavonian and Russian language, seminary practice in Russian philology, which are conducted in Ruthenian.

Equally good and complete is the department of the mathematical and cognate sciences, with the following courses: Optics, thermodynamics, physics, electricity, magnetism, all branches of higher mathematics (with two mathematical seminaries), mineralogy, geology, geology of the Carpathian Mountains, botany, chemistry, pharmacognosics, etc. All these various scientific studies are properly aided by corresponding laboratories and museums: The physical museum, the meteorological observatory, the chemical laboratory (with a complete scientific apparatus), the mineralogical museum, the botanical museum and laboratory (with herbaria and collections), a botanical garden, a zoological museum, a pharmacognostic collection, an anatomical and physiological collection. More than 7,000 florins are spent on these laboratories every year. The course in pharmacy is usually completed in two years in scientific education and laboratory work in the botanical, chemical, and pharmaceutical laboratories.

The university library was founded at the same time as the university. The Garelli library, containing about 11,000 volumes, which was combined with various libraries of abolished Jesuit colleges after the suppression of the Theresian Academy in Vienna, formed the original stock of the Lemberg University library. It contained at the end of 1892, 120,900 volumes, 396 manuscripts, 241 documents, and 10,657 coins and medals. The financial support of the library amounts to 18,073 florins a year for salaries and purchase of new books.

This valuable library is fully described in Karl Reifenkugel's work, *Biblioteka uniwersytecka we Lwowie*, in the magazine *Przewodnik naukowy i literacki*. Lemberg 1873.

Count Ossoliński Library.—Besides the university library and as a supplement for the documentary study of Polish history, there is in Lemberg another great library of paramount importance, which is exceedingly rich in manuscripts and early printed Slavonic books; it is the Count Ossoliński National Institute (*Zakład narodowy imienia Ossolińskich*). It was founded in 1817 by Joseph Maximilian Count of Tenczyn and opened to the public in 1826. The aim of this beneficial institute is the collection of printed works, manuscripts, pictures, engravings, etc., and of antiquities of Polish origin, the publication of manuscripts and important works in its own printing office, aid to poor deserving Polish students, and the maintenance of a public reading hall.

There are in the library 91,400 printed volumes (besides 8,640 duplicates), 3,496 manuscripts, 1,168 documents, 2,810 autographs, 25,240 engravings, 856 pictures, 2,200 museum objects, 670 weapons, 1,880 maps and charts, 18,100 coins, and 4,237 medals. The report of 1895 gives 93,550 books (besides 8,740 duplicates), 3,601 MSS., 1,174 documents, 2,851 autographs, 25,511 engravings, 866 pictures, 2,237 museum objects, 670 weapons, 1,892 maps, 18,100 coins, and 4,237 medals.

Among the many publications on the treasures of the Ossoliński Library perhaps the most important are: *Biblioteka Ossolińskich*, *Zbiór materiałów do historyi polskiej* (collection of material for Polish history), Lwow, 1874 ff.; *Catalogus codicum manuseriptorum Bibliothecæ Ossolinianæ Leopoliensis*, Tom. I, II, III (still appearing). The institute had, in 1893, a fortune of 545,000 florins. The expenses were 17,780 florins. The Polish magnate, Prince Andreas Lubomirski, is the present curator of the institute.

Archives for the Grod and Terrestrial Court Documents of Poland.—These archives, founded in 1878 as a State institute, afford an indispensable mine of information to the student on the old Polish town and country court institutions and the forensic conditions of Galicia in general. It contains the documents of the ancient grod and terrestrial courts of the palatinates of Reussen, Cracow-Sandomir, and Belz and the starostaships of Oswiecin (Auschwitz) and Zator for the years 1409–1735.

The appropriation for the archives in 1894 was 6,000 florins.

The documents have been edited in 11 volumes. "*Akta grodzkie i ziemskie*," Lemberg, 1868-1886. (First volume edited by a commission; second to eleventh volumes by H. Liske); vide *Minerva*, p. 410.

The Imperial Royal School of Technology in Lemberg.—In the same year that the University of Lemberg was reorganized (1817) the first real school (*Realschule*) of Galicia was erected and thus a new stimulus given to the technical sciences. The school developed so that in 1835 a separation of the technical and commercial branches could take place. In 1843 this real and commercial academy was extended by a technical course, out of which gradually an academy of technology grew up. In 1846, when the Republic of Cracow was conquered by Austria, the institute of technology of that city soon outreached that of Lemberg, which lost in importance.

In 1871 the Polish language was introduced officially and the academy was built up as a school of technology (with the rank of a university) by the founding of new chairs. The regulations of 1872 put it on an equal footing with the other *Technische Hochschulen* in Austria, like Graz, Brünn, Vienna, Budapest, Prague (German and Czech).

The technical high school of Lemberg, like all the other Austrian high schools, consists of four professional schools—i. e., the school of engineering, of architecture, of mechanical engineering, and the chemico-technological school. The course in the schools of engineering and architecture requires five years, that in the other two schools four years. Regular students must have the certificate of maturity from a secondary (middle) school or a gymnasium, in which latter case they have to give sufficient proof of efficiency in geometry and free-hand drawing. Hospitants must be 18 years of age and give sufficient proof of their ability to follow the courses.

The administration of the institute in 1892 was carried on at an expense of 101,900 florins; in 1893, 105,648 florins, toward which the State had to contribute 100,975 florins; in 1895, 113,264 florins (107,445 florins Government contribution). In the same year there were 188 regular students and 12 hospitants in the school, and in 1895 227 students and 34 hospitants.

The instruction in these four branches is given by most eminent professors in all the technical branches usually taught in such schools, besides studies specially adapted to an Austrian school of technology, as, for instance, a course in taxation of whisky, beer, sugar, and mineral oils, encyclopedia of the science of forestry, Austrian political economy, and commercial and banking law. There are in the institution 19 professors, 9 honorary docenten, 11 privat-docenten, 1 lector in German philology, and 3 teachers in French, English, and water-color painting, respectively.

The school has a laboratory for general chemistry (yearly appropriation, 900 florins; extra allowance, 200 florins), a laboratory for chemical technology (yearly appropriation, 900 florins; extra allowance, 200

florins), a physical cabinet (600 florins), a technological cabinet (600 florins), an electro-technical institute (500 florins), a mineralogico-geological collection (400 florins), a collection of natural historic objects (210 florins), an observatory for higher geodesy and spheric astronomy (200 florins), collections of apparatus for mechanical engineering (700 florins), practical geometry (600 florins), architecture (Hochbau) (500 florins), engineering sciences (500 florins), mechanics (315 florins), street and water works, hydraulics (250 florins), ornamental drawing (120 florins), descriptive geometry (100 florins), knowledge of articles of merchandise (100 florins). A good technical library under the supervision of a full professor, and with an allowed expenditure of 4,960 florins, exclusive of fees (245 florins in 1891-92; respectively, 5,360 and 420 florins, in 1895), is attached to the Lemberg technical high school.

Five gymnasia, 1 real school, 1 Roman Catholic, and 1 Ruthenian-Catholic seminary in Lemberg (Lwów), complete the educational facilities of the present capital of Austrian Poland. According to the *Jahrbuch des höheren Unterrichtswesens in Oesterreich* of 1893, the status of the Lemberg secondary schools was as follows:

The imperial academic state gymnasium, with the Ruthenian language, dates back to the fourteenth century. It obtained its name "gymnasium academicum" in the first half of the eighteenth century; theological and philosophical courses were given at the school, but after the foundation of the Lemberg University (1784 and again in 1817) were transferred to the latter institution. By imperial order of May 31, 1873, Ruthenian was introduced as the official language. Five hundred and eight pupils were in attendance in 1893 in 8 classes. The second State gymnasium, with 467 pupils, founded in 1818, is German. The Francis Joseph state gymnasium, the fourth and fifth state gymnasia, founded in 1858, 1879, and 1892, with 624, 736, and 573 pupils, respectively, are thoroughly Polish, and show the growth of the Polish population and its educational proclivities.

The imperial state real school of Lemberg, founded in 1857, enlarged in 1872, has 430 pupils.

There is in Lemberg a State teachers' seminary with 150 male candidates and 62 male pupils in its preparatory class, and a similar institution for females with 204 candidates, and 30 pupils in the department for kindergarten education. Both Polish and Ruthenian are official languages.

One industrial school with Polish as the official language, and with the departments of architecture and industrial art, with trade schools in cabinetmaking, turning, artistic embroidery, decorative designing and drawing in an open drawing-room for women, and an industrial workshop help to complete the round of useful studies.

Secondary schools in Galicia.—Secondary schools are freely spread over the whole country to serve as feeders for the two Polish universities and the school of technology. Most of them are governmental

schools, and the few which are not, are under the supervision of the provincial school authorities and the minister of public instruction in Vienna, so as to insure the same high standard of scholarship which has to be reached in the imperial or state gymnasia and real gymnasia. The curriculum of all is, *mutatis mutandis*, equal to that of the other schools of equal grade in the monarchy, only all branches are taught in the Polish language by national teachers, thus propagating and increasing a specifically Polish culture, which makes this great province one of the most precious jewels in the crown of Austria-Hungary.

The following secondary schools in Galicia with Polish as the official language¹ may be mentioned:

The state gymnasium at Bochnia, with 365 pupils; founded in 1817. The administration and instruction is conducted by 1 director, 12 professors, and 6 associates (*supplenten*), about the usual number of the teaching force of such schools. All these officers are regular graduates of Austrian universities provided with their special *facultas docendi*.

The state gymnasium at Brzeżany, with 382 pupils; founded in 1805; completed in 1863.

The under gymnasium of Buczacz under the Basilian Brothers; founded in 1754 by the *starosta*, Count Nicolaus Potocki, with 346 pupils.

The private gymnasium of the Jesuits at Bąkowiec, near Chyrów, originated from the old convict school of the Jesuit Society at Tarnopol. The school, with its 8 classes and 306 pupils, has, under the ministerial decree of December 28, 1891, all the rights and privileges of a state gymnasium.

The Francis Joseph state gymnasium at Drohobycz, founded in 1858 as a communal school, taken under state control in 1874, the community granting it annually 18,000 florins, has 347 pupils.

The state gymnasium at Jaroslau, opened in 1868 as communal school, taken under state control by imperial decree in 1872, has 401 pupils.

The state gymnasium at Jasło, founded in 1868 as communal school, since 1875 administered by the state. The community takes charge of the building, heating material, and service, and pays an annual contribution of 500 florins. It has 496 pupils.

The state gymnasium at Kołomea, founded in 1861 as a communal under gymnasium. Since 1878 it has been a full gymnasium, with obligatory drawing in the lower classes. In 1892 the first parallel class with Ruthenian as official language was opened. It has 569 pupils.

The state gymnasium at Podgórze, opened on September 5, 1892, with 2 classes and 113 pupils.

The state gymnasium at Przemyśl originated in the Jesuit college founded in 1617. After the suppression of the order it received secular

¹ *Jahrbuch des höheren Unterrichtswesens in Oesterreich*. Bearbeitet von Joh. Neuner und Dr. Josef Diviš. 6. Jahrgang, 1893. Wien, F. Tempsky.

teachers in 1773. The philosophical institute, opened in 1820, was combined with the gymnasium in 1849. With the scholastic year 1888-89 the first parallel class with Ruthenian was opened by imperial decree of July 29, 1887. There are 564 pupils in the Polish and 218 in the 5 Ruthenian parallel classes; together, 782.

The state gymnasium at Rzeszów, completed in 1858, has 605 pupils.

The Archduchess Elizabeth state gymnasium at Sambor existed as a Jesuit gymnasium from 1680 to the suppression of the order; was supported by the community from 1792 to 1815; since 1815 has been a state gymnasium; has had its complete 8 classes since 1853; 469 pupils.

The state gymnasium at Nowy-Sandec, founded in 1818 with 6 classes, was transferred to the Jesuits in 1839, provided with secular teachers in 1849, completed in 1866. The community pays annually 1,680 florins toward its support. It has 279 pupils.

The state gymnasium at Sanok was opened in 1881 with 2 classes; supported entirely by the community; it has 291 pupils.

The state gymnasium at Stanislaw, founded as Jesuit gymnasium in the eighteenth century; it has 627 pupils.

The state gymnasium at Stryj, subventioned by the city with 5,000 florins; it has 342 pupils.

The state gymnasium at Tarnopol, established as a Jesuit gymnasium in 1820; with a philosophical institute in 1821; organized in 1850 as a full gymnasium with secular teachers; has 472 pupils.

The state gymnasium at Tarnów, established in 1784; complete since 1849; has 551 pupils.

The state gymnasium at Wadowice, complete since 1878, with obligatory drawing in the lower classes; has 269 pupils.

The state gymnasium at Złoczów, completed in 1881; subventioned by the city with 4,000 florins and all the necessary material; it has 296 pupils.

Two real schools (Realschulen) at Stanislaw and Tarnopol, and the teachers' seminaries (normal schools) at Rzeszów (202 candidates), Sambor (Polish and Ruthenian, with 142 candidates), Stanislaw (Polish and Ruthenian, with 195 candidates), Tarnopol (Polish and Ruthenian, with 197 candidates), Tarnów (165 candidates), and Przemyśl (with 115 female candidates) contribute to furnish the country with good primary teachers.

Higher female schools have not yet obtained full and due appreciation, yet good private and convent schools contribute largely to a high intellectual and moral education of women in Galicia.

EDUCATION IN THE ANCIENT POLISH PROVINCES OF PRUSSIA.

In the official *Jahresberichte über das höhere Schulwesen in Preussen*, by Conrad Rethwisch, Berlin, 1893, no instruction or education in the Polish language is mentioned, at least so far as the secondary schools

in Prussia are concerned. But the solution of the Polish linguistic and educational problem is not yet entirely accomplished. It still exists in three provinces of the Kingdom of Prussia, in the province of Prussia (proper), Posen, and Silesia.

Ever since Adalbert, Bishop of Prague, went to preach the gospel to Prussia, about the year 997, Prussia, as called by his companion Gaudentius, because it was inhabited by the Bor-Russians (Bordering-on-Russia), a fierce, warlike tribe closely related with the Letts and Lithuanians, this country was the Eris apple of the surrounding German and Slavonic powers. King Knut of Denmark and the Polish dukes, the Grand Masters of the Teutonic Order and the Polish kings, the Hohenzollern dukes, and later the Electors stamped their character and nationality upon the country, as St. Adalbert—according to Carlyle—"has stamped his life upon it, in the form of a crucifix." Thus its inhabitants are, according to their descent and language, Lithuanians or Letts, Masurs, Kures, Kassubes, but mostly Poles and Germans, the latter strongly mixed with Swiss and Palatine emigrants and colonists, French Huguenot refugees, so liberally received by the Great Elector, and Salzburg exiles, driven out by their archbishop. The Massurs live in the southern part of the government districts of Gumbinnen, Königsberg, and Marienwerder, and are unmixed Slavs as well as the Kassubes.

But this whole population, so long under the superior, leveling influence of Prussia, has been welded together, with the exception of the two Slavonic constituents, into one pseudo-German element, of course the purely German majority itself excepted. But the province of West Prussia, formed in 1878 for administrative reasons, contains still a Polish population, amounting to one-third of the entire population, among whom the Polish language is still cultivated and has a secondary place beside German in the schools. But a glance at the network of the most excellent German schools of all descriptions proves that this province is in Germanism equal to any other Prussian province beyond the Elbe.

"This acquisition [i. e., the share taken by Prussia in 1772]," says Frederick the Great somewhere in his memoirs, "was one of the most important we could make, because it joined Pommerania to East Prussia (ours for ages past), and, since it rendered us masters of the Weichsel River, we gained the double advantage of being able to defend that Kingdom (Ost-Preussen), and to draw considerable tolls from the Weichsel, as all the trade of Poland goes by that river."

Carlyle puts the adequate question, What became of West Preussen under Friedrich? and Gustav Freytag responds, not an impartial witness toward Poland, but in this case history corroborates his statement:¹

Acquisition of Polish Prussia.—Frederick was the first conqueror who once more pushed forward the German frontier toward the East, reminding the Germans

¹ G. Freytag, *Neue Bilder aus dem Leben des deutschen Volkes*, Leipzig.

again that it was their task to carry law, culture, liberty; and industry into the east of Europe. All Frederick's lands, with the exception only of some Old Saxon territory, had, by force and colonization, been painfully gained from the Slav. At no time since the migrations of the middle ages had this struggle for possession of the wide plains to the east of the Oder ceased. When arms were at rest, politicians carried on the struggle.

In what state Frederick found the Polish Provinces.—Some few only of the larger German towns, which were secured by walls, and some protected districts inhabited exclusively by Germans, as the *Niederung*, near Dantzic, the villages under the mild rule of the Cistercians of Oliva, and the opulent German towns of Catholic Ermeland, were in tolerable circumstances. The other towns lay in ruins, so also most of the hamlets (*Höfe*) of the open country. Bromberg, the city of German colonists (founded by the Teutonic Order, but entirely Polonized), the Prussians found in heaps and ruins. No historian, no document, tells of the destruction and slaughter that had been going on in the whole district of the Netze there during the last ten years before the arrival of the Prussians. * * * The country people hardly knew such a thing as bread; many had never in their lives tasted such a delicacy; few villages possessed an oven. * * *

The peasant noble (unvoting, inferior kind) was hardly different from the common peasant; he himself guided his hook plow (*hacken-pflug*), and clattered with his wooden slippers upon the plankless floor of his hut. It was a desolate land, without discipline, without law, without a master. On 9,000 English square miles lived 500,000 souls, not 55 to the square mile.

Gustav Freytag is doubtless right about the then condition of that section of Poland. Mr. W. A. Day, in his above-mentioned Russian Government in Poland, pages 134-135, corroborates the statement. But Freytag is wrong when he puts all the blame upon the Polish government, administration, and necessary national character. The counter picture of what Germany, and Brandenburg in particular, was after the thirty-years war, and the fact that the Great Elector preceded the Great King in raising her people from absolute brutality, might have enabled the great novelist-historian to seek for the causes of desolation somewhere else.

Frederick sets to work.—The very rottenness of the country became an attraction for Frederick; and henceforth West Prussia was, what hitherto Silesia had been, his favorite child, which, with infinite care, like that of an anxious, loving mother, he washed, brushed, new dressed, and forced to go to school and into orderly habits, and kept ever in his eye. The diplomatic squabbles about this "acquisition" were still going on when he had sent a body of his best officials into this waste, howling scene to set about organizing it. The *Landschaften* (counties) were divided into small circles (*Kreise*); * * * new parishes, each with its church and parson, were called into existence as by miracle; a company of 187 schoolmasters, partly selected and trained by the excellent Semler, were sent into the country; multitudes of German mechanics, too, from brick makers up to machine builders. Everywhere there began a digging, a hammering, & building; cities were peopled anew, street after street rose out of the heaps of ruins, new villages of colonists were laid out, new modes of agriculture ordered. The great canal was dug which connects, by the Netze River, the Weichsel with the Oder and the Elbe. * * * And when Goethe, himself now become an old man, finished his *Faust*, the figure of the old King again rose on him and stepped into his poem, and his *Faust* became transformed into an unresting, creating, pitilessly exacting master, forcing on his salutiferous drains and fruitful canals through the morasses of the Vistula.

So far Freytag's description of the fact is essentially true and correct. Education, which was raised and increased by degrees from that time on, is materially a Prussian, i. e., a German, creation in those regions.

It was not, therefore, simply as a conqueror that Prussia came. Frederick believed that his "share" was necessary for her security, but it must be humanized and strengthened; its people must be educated—it was but natural with him and his successors that they must be educated in German. In villages the most remote, schools were introduced and churches rebuilt and endowed; Polish-speaking teachers were sent to the western provinces, where they could make no use of the Polish language and would even forget it; German teachers who knew no Polish whatever were sent to the east to teach in German exclusively, which they did frequently not to much advantage. Yet the "noiseless Germanization" of the old Polish provinces ever went on.

Meanwhile the originally Polish population became more conscious of its nationality, owing to its better educational equipment. A Polish nobility of the highest order of education and culture arose to cultivate the treasures of their old civilization. It can be safely stated that there is no Prussian subject of Polish nationality who objects to learning and mastering the German language. Only when there was coercion to unlearn Polish did a strong reaction take place against it from all strata of Polish society. Everybody knows and values German, but wants to be free to speak the language of his fathers at home, in the church, and in the school, at least for religious instruction. Although the point how far to concede the latter privilege is still a matter of controversy, forbearance and toleration is the present principle of the Prussian policy, and in consequence the representatives of the Polish population in Prussia are faithful supporters of the Government, loyal adherents to the monarchy and its enlightened dynasty. In the army, in the civil service, in all professional and practical pursuits, there are thousands of Poles in distinguished, frequently the most elevated, positions. A difference or discrimination exists no longer.

The primary-school controversy, how much Polish shall be taught in the elementary schools of the Polish-Prussian provinces, whether in religion alone, which can be felt and understood by the child only in the mother language, or also in other branches of instruction, has not subsided yet. Some sharp contrasts of opinion are yet existing, but the conciliatory, natural, tolerant opinion prevails, counting among its supporters men like Professor Delbrück, of the University of Berlin, editor of the influential *Preussische Jahrbücher*. Although Polish is still an important element in the eastern social life of Prussia, owing to a highly cultured nobility and an excellently educated "bourgeoisie," still it has no longer a preponderating influence.

But so much may be safely maintained: that the Polish language in Prussia will not die out and its literature will not be forgotten, since

the unique German universities develop it into an integral constituent of their Slavonic departments, and since more and more young men are taking up Slavonic studies in order to investigate, search, and complete the round of the Indo-European languages, literatures, and histories.

Polish origin of the University of Koenigsberg.—The University of Koenigsberg, which to-day is so absolutely German that the Polish seminary under H. Pelka and the Lithuanian seminary under M. Lackner are the only traces of its past, is more closely related with the history of Polish culture than is generally assumed. It was established in 1544 as Collegium Albertinum by Albert, Duke of Prussia, first cousin to King Sigismund Augustus, with the object of promoting religious, literary, and scientific culture among the German, Polish, and Lithuanian populations which inhabited the dominions of Prussia. Indeed, the university contributed much to the spread of Scriptural knowledge in Poland. The first Polish gospel and the first Protestant works in that language appeared under the auspices of this institution. More than that, the university obtained its consecration and baptism from Poland.

At a time when the privilege of the Pope, or his worldly representative, the Emperor, seemed indispensable to the foundation of a university, the first rector of Koenigsberg, Sabinus, applied to Cardinal Bembo to obtain, by his instrumentality, from the Pope, a charter for a university established with the avowed purpose of opposing his authority. Of course this request was declined by Bembo, and likewise by the Emperor. But Sigismund Augustus, King of Poland, although a Catholic monarch, granted to the Protestant university of Koenigsberg a charter, *proprio motu datum*, Wilno, March 28, 1561. He expresses by the above-mentioned charter that he was founding by it the said university (*universitatem condidimus et ereximus*), to which he gave equal rights with that of Cracow. This charter for the erection of a Protestant university was—in honor of Polish toleration he it mentioned—countersigned by Padniewski, vice-chancellor of Poland and Roman Catholic bishop of Przemyśl. When the privileges of that university were confirmed by Wladislaw IV, King of Poland, the act of confirmation was likewise countersigned by the vice-chancellor, Gembicki, also a Catholic prelate. The Polish monarch had an opportunity of exercising his supremacy as liege lord of Prussia in a manner beneficial to the privileges of the University of Koenigsberg in 1617. The Duke of Prussia, having appropriated to himself the right of nominating professors, which was vested in the university by its charter, the affair was referred to the King of Poland, whose commissaries decided in favor of the university.

The prime object of the theological faculty of the university was to train ministers fit to expound the word of God to the Polish and Lithuanian populations of Prussia in their national languages. Heretofore a translator was always standing near the pulpit, who translated

to the congregation the German sermon, unintelligible to most of the Poles and Lithuanians. The theological seminary established at the university contained 24 students, 14 of whom were for the Polish and Lithuanian languages. In 1425 a separate seminary was established for the Poles and Lithuanians of Prussia, besides a foundation made by the Princes Radziwill for Protestant scholars from Poland and Lithuania.¹

The Lyceum Hosianum; secondary schools in Prussia.—The Lyceum Hosianum at Braunsberg, so called after the celebrated Cardinal Stanislaus Hosius, which at present is absolutely Germanized, is of thoroughly Polish origin. An adversary of the Reformation, Hosius, as bishop of Warmia, founded in 1568 the Jesuit college at Braunsberg, as a means for the suppression of the reformatory movement in Poland. The school became an episcopal seminary for the training of priests. After its destruction by the French in 1807 it was rebuilt, and by royal decree of May 19, 1818, was raised to a Catholic theological and philosophical faculty, and endowed by the secularized estates of the monastery of Neuzelle, near Frankfort on the Oder. At present, however, not a trace of its Polish origin is left.

The great number of excellent schools in the province shows that the Prussian Government neglects nothing to raise the standard of culture in the two provinces to a height never reached before.

There is a royal academy of fine arts at Koenigsberg, 16 gymnasia, 2 progymnasia, 6 real schools, 2 real progymnasia, 1 higher Bürger-schule (high school), 12 public high schools for girls, 8 middle schools for boys, 8 teachers' seminaries (male), 2 royal and 10 private preparatory schools for the latter, 2 schools of navigation, 2 schools of midwifery, 1 trade and 1 architectural school, the agricultural institute connected with the university, 2 (secondary) agricultural schools, and 7 lower agricultural schools, beside 4 schools for the deaf and dumb and 1 for the blind. Only here and there a little Polish is taught as a facultative branch, but otherwise the Germanization has been absolute and complete.

Libraries: Two cities in West Prussia are especially notable for their libraries—Danzig and Elbing.

The city library of Danzig was founded in 1591 by the donation of Giovanni Bonifacio Marchese d'Oria and increased by later purchases, donations, and legacies. It is especially rich in local, Polish, and German history, geography, literature, art history, and political economy. It contains about 70,000 volumes, among which there are 446 incunabula and 1,182 manuscripts. The library is especially rich in Polonica, relating to the history of Poland and her relation with Prussia. The first volume of a catalogue of the library relating to the manuscripts concerning Dantsic was published by A. Bertling, 1892.

The Danzig city archives, besides those of Lübeck, the richest city

¹ Vide Arnold's Geschichte der Universität Königsberg.

archives in North Germany, were arranged anew in 1850, by order of the Danzig city magistracy, for the public service and scientific use. They contain four chief departments: (1) The archive library, containing mostly manuscripts and chronicles, but few printed works; (2) the library of maps and plans, containing the oldest maps and views of the city and its territory; (3) the great collection of historical records and documents, most of them of the greatest historical value—the books of the national delegates, sent to diets and other missions, from 1420, the acta internunciorum from 1515 on, the records of the Hansa and the Prussian States; (4) the collection of documents, containing more than 50,000 numbers, the oldest from 1253.

The city library of Elbing, founded in 1601, increased in 1710 by manuscripts and incunabula from the Dominican monastery at Elbing after its suppression, contains about 27,000 volumes, 121 incunabula, 265 manuscripts, and 770 maps and engravings. The library is well catalogued.

The Province of Posen.—The Grand Duchy or Province of Posen has a population which is mostly Polish by descent and language, especially preponderating in the southeast of the province; but the German element is strongly represented, especially in the cities and towns, and is steadily progressing. Education is almost exclusively in German hands, though Polish is studied almost everywhere in the primary and secondary schools and from the pulpit.

There is no university in this province, owing to the close neighborhood of Königsberg, Berlin, and Breslau, but a network of excellent secondary schools is spread over the country.

There are 14 gymnasia, 2 progymnasia, 4 real schools, 13 middle schools, various high schools for girls, 5 teachers' seminaries (male), 4 royal preparatory schools for the latter, 1 (female) teachers' seminary, 2,187 public primary schools, 3 institutes for the deaf and dumb, 1 for the blind. Nevertheless public education stands lower in Posen than in any other Prussian province, sending the highest percentage of analphabets to the army, 8.55 per cent in 1884–85.

At the head of the Polish Roman Catholic clergy stands the Archbishop of Posen-Gnesen, now himself a Pole, under whom are the metropolitan chapters at Gnesen and Posen, the archpriesthoods, the collegiate abbeys and cloisters.

Among the finest buildings of the city of Posen, dating back to Polish times, are the city hall, built in 1580, Slavonic-Roman style, with a beautiful tower, built in 1730, and a rich collection of books; the palace, decorated with a magnificent frontage, with 24 Corinthian pillars, donated by Count Baczynski; the Dzialinski palace, with a rich collection of Polish documents; and the palace of the archbishop, with a large gallery of precious pictures and works of art, partly referring to Polish history. The city of Posen has 24 Catholic and 3 Protestant churches, among which the cathedral, built in Gothic style in 1775, is

the most significant. It contains valuable fresco paintings, numerous monuments and tombs, and the so-called golden chapel, which Count Raczyński, with some other Polish nobles, built in 1842 in Byzantine style and adorned with many works of art, especially the gilded brass monuments of the first Polish kings, Mieczysław and Bolesław, executed by Rauch, the famous sculptor of the tomb of Queen Louise of Prussia.

The city is amply provided with excellent schools, namely, 1 real gymnasium, the building of which is an architectural ornament of the city; 2 gymnasia, partly with Polish instruction; 1 (female) teachers' seminary, 1 girls' high school, several boys' high schools, and a school of midwifery.

Posen, besides Gnesen, is one of the oldest Polish cities, and is still a center of Polish culture, education, and the seat of the Polish book trade in Prussia. After his conversion to Christianity, King Mieczysław founded here a bishopric in 996. By its trade with Germany the city became very flourishing and the seat of a "województwo" (military governorship). The work of Łukaszewicz, *Obraz historyczno-statystyczny miasta Poznania, Posen, 1838* (German translation in 1881), gives a fair picture of such an old boundary town between the Germanic and Slavonic domain, its culture, struggles, aspirations, influence, life, and thought. No German author has from a German standpoint so finely defined the contrast between Slavonic and Teutonic life as Gustav Freytag, to repeat an earlier statement, has done in his *Credit and Debit*, and especially in his classical historical novels, *Die Ahnen* and *Bilder aus der Deutschen Vergangenheit*.

Libraries: The capital of the Grand Duchy of Posen has two important libraries, with a large stock of books and documents relating to Polish history, literature, education, and political conditions.

The family library of the counts of Raczyński was bequeathed as an eternal, particular property to the city of Posen on February 22, 1829, together with the newly built library building and an endowment of 189,500 marks. It contains 50,000 volumes (189 incunabula), 360 manuscripts, and 230 documents. The allowance for yearly expenditures is 4,600 marks. The library is well catalogued in 4 volumes by M. E. Sosnowski and L. Kurtzmann.

Besides the Raczyński library, the royal State archives in Posen have a large stock of Polish historical and court documents; about 3,000 documents from 1153-1793, *Acta* from 1793 on, *grod* books from 1386-1793; collections from the western and south Prussian times; also the very important and unique city archives of Posen, Gnesen, and Fraustadt, which do now and will for a long time furnish rich sources for the investigation of Poland and her relations to the surrounding neighbors, as well as for her standard of culture and civilization.

A FINE IS INCURRED IF THIS BOOK IS
NOT RETURNED TO THE LIBRARY ON
OR BEFORE THE LAST DATE STAMPED
BELOW.

CANCELLED
JUN 1 3 75 H
CANCELLED
4896869
MAY 23 1975

Educ 5244.5
Higher education in Russian, Austri
Widener Library 007074831



3 2044 079 783 858